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"LIBERTY, HOLINESS, LOVE"

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LIBERAL VIEWS.

From many quarters we have evidence of the progress of liberal sentiments through the land. Such is the spirit of the age it cannot be put down. The following article from the Presbyterian (old school) is interesting as showing this progress.

PROGRESSIVE DEVELOPMENTS. In the late controversy in the Presbyterian Church, which resulted in separation and schism, the conservative, or Old-school party, maintained that the Congregational element which had been introduced into the Presbyterian Church, was gradually undermining its ancient polity, and that the doctrinal errors which had obtained a lodgment in it, and for which the laxness of Congregational discipline was providing a refuge, was sapping its orthodox standards. When the alarm was first raised, those who sounded it were stigmatized as disturbers of the peace, slanderers, and fire-brands. During the progress of the controversy sufficient revelations were made to vindicate the justness of the original charge, and since the act of separation, still more ample proofs have been furnished that the controversy was not one about mere modes and forms of speech. In the Western States, the facility with which many have abandoned the New-school Presbyterian body, and returned to Congregationalism, and the very loose notions entertained of what may be called distinctive doctrines of Presbyterianism, evince the very flimsy and factitious nature of the ties by which such persons were bound to Presbyterianism.

The last revelation of the kind, of which we have received information, was in a recent convention, held in Syracuse, State of New York. Although we had heard of this convention which was held in January last, yet it is only now that we have received the results of their proceedings. The *pretended* object of the convention is *Union*, (that much abused thing which is made the football of those who wish to break up the union of all who love the truth,) and of course they begin to promote the object by an act of disunion. The conventionists were until recently, New-school Presbyterians; now they renounce this for Congregationalism, a broad shield which may be made to cover any thing, and as they retire, they propose a creed which shows their hate to that Calvinism, which, with easy consciences, they professed to hold, until they found it convenient to abandon Presbyterian ground. Their minutes are too voluminous for us to republish, but without further comment we will make a few extracts, which will sufficiently explain the whole state of the case.

Who the Conventionists are.

"Most of us belonging to the church from whose delegation this paper proceeds, and most of those now present *have been for years past associated in the Presbyterian communion.* And all of us, so far as is known, are cordially attached to the system of church polity, and to the general views, of doctrine and worship, that have prevailed *among our New England fathers;* [honest men belonging to one Church while attached to another] of whose descendants a large proportion of the Presbyterian Church at the present day is composed. [New-school Presbyterian Church must be meant.]

Their object a Disuniting Union.

"It is altogether plain from the New Testament, that Christian Union is a permanent duty.

* * * * *

"Thus persuaded, it seems proper that those who have taken some lead in inviting together the churches with a view to new and separate ecclesiastical arrangements, should present their reasons for so doing."

[*Once these gentlemen were for "abstance of doctrine," but they are wiser now.*]

"Educated from *early childhood* [query?] in the Assembly's Catechism, we still have unwavering faith in very many of its statements and expositions of Scripture. But the removal of ancient materializing systems of philosophy, and the progress of Biblical research, have convinced *a majority of the Presbyterian ministry*, [meaning New-school] that their Directory, in not a few of its teachings, is untrue and hurtful to the souls of men: and though some of us *were slow* [pity they had not been quicker] in reaching this conclusion, we have at length felt compelled to adopt it. It is now our conviction, that this Confession of Faith ought no longer to be imposed upon the Churches, even for "*substance of doctrine*," were such a kind of subscription to ecclesiastical standards not in itself of doubtful propriety."

The present Faith of the Conventionists.

After enumerating certain doctrines of the Confession of Faith, on original sin and native depravity, human impotency, &c., &c., they, taking a leaf out of the infidel's book, say:

"In exposing these dreadful dogmas, (and there are others inseparably connected with them, upon which we have not time to dwell,) it is not forgotten that some of our own fathers and mothers of blessed memory lived and died more or less imbued with such faith. [What a pity!] But we suppose this came to pass through the influence of time-honored tradition, and *a sensuous philosophy*, which had become interwoven with the pure word, and seemed to leave no alternative but to embrace these opinions or reject the Bible. [Very remarkable dilemma.] Now, that clearer views of Scripture truth prevail throughout the church, *and since a large proportion of the Presbyterian ministry themselves utterly repudiate these dogmas*, [meaning New-school] it seems wrong that such a book should remain the acknowledged standard of the denomination; or that the mass of disciples, (who but very imperfectly understand its teachings,) should in any sort have their consciences bound by it. Sure we are, that if pains had *been taken to spread among their congregations the Presbyterian Confession and make them understand it*, not one quarter of those who have done so would have joined that communion." [Were these poor ministers thus deceived? Did they not know what was in the Confession when they subscribed it?]

Avowing such loose doctrines, they are afraid of strict Presbyterian Discipline.

"In protesting against ecclesiastical bondage of one sort, however, we wish *to avoid becoming entangled with it*, in other directions. Hence, we express our conviction, that churches or religious associations, who draw up doctrinal bonds of union, ought to include in them *no more than they themselves believe to be essential to salvation:* no more than the Lord Jesus requires to secure His favor and enter Heaven;—or, which comes substantially to the same thing—*those doctrinal sentiments* in which all evangelical Christendom agree. [What are those articles?]

The result at which they arrive.

After a very veracious history of the Presbyterian Church, which must have been learned from tradition, they give this account:

"During, however, the era of glorious revivals, in the year 1830, and thereabouts, many leading men in the Presbyterian Church began to manifest anew their dissatisfaction with having such members in their communion *who were not strictly Presbyterian.* There was a mighty spirit of progress in many sections of the Church, which certainly did not always humor or honor the Ministry; *it was attended at times with no inconsiderable amount of irregularity and disorder; and it threatened to subvert and expose to a perpetual ridicule some of the thorny points of ultra Calvinism;* [irregulars are very apt to fall foul of the thorny points of Calvinism,] and the Antinomian spirit then strongly entrenched in the churches. Of the disputes and feuds respecting the "Old Measures" and "New," it is not necessary to speak, as most of us can remember them well. Let it suffice to say, that controversy, and charges of heresy continued, and spread and shook the denomination, till, under various pretexts, that part of the Church which was supposed to be most infected with Congregationalism, was cut off by the famous exscinding act of 1837. Thus the American Presbyterian body, after long years of disgraceful strife, has been twice rent in twain, by substantially the same influences.

We submit, therefore, that the attempt has been fully made in this country, *and it has been found impracticable to unite Presbyterianism with an essentially free church.* [That is, with Congregationalism, which covers a multitude of sins.] The spirit of the former will either override and gradually obliterate the latter, or else, after maintaining an unequal contest with its living, scriptural energies for a season, will in some way, more or less violent, produce separations and schism.

Since the formation of *what is called the Constitutional Assembly*, [well qualified] many of its Judicatories have seemed anxious to purge themselves from any suspicion of not being as orthodox in doctrine and as soundly Presbyterian as their Old School brethren. And the result has been, administration of as rigid government, and frequent assumptions of doubtful power, as the lover of ecclesiastical rule could well desire.—Under this state of things, it is well known that very many churches in Western New York, and we believe in Ohio and other Western States, have become exceedingly restless in their Presbyterial connections; churches are frequently changing their mode of government; and not a few of the Ministry are understood to have much difficulty, in their own minds, as to the duty of remaining in that communion."

After this they adopt a congregational form of government, declare themselves to be abolitionists, and dissolve the meeting after "a tender, solemn exhortation," and go home very well satisfied with themselves, and wondering what will be thought of them in Europe! Wonderful men of the nineteenth century!

HOW MAY WE GAIN TRUTH.

There are in the mind of man three degrees or planes, one above another; the natural, the spiritual, and the heavenly. By the first degree he has communication with this world, and by the second and third with the spiritual world. The two superior degrees are sanctuaries into which that which is false or evil cannot enter; and these degrees are not opened, or they remain, as it were, dormant, until man becomes regenerate. Holy influences from the spiritual world are perpetually striving to open these superior degrees which are respectively receptacles for truth and goodness. While man desires truth from worldly motives, these degrees remain closed; but so soon as he desires truth from heavenly motives they begin to open. The Scriptures shine with ever-increasing light to him who goes to them desiring truth from the love of truth; while he who reads only to confirm his preconceived opinions, though he read perpetually, finds only those things which he believed he knew before.

To forget self—to lose self in turning to the Divine—this, and this only, is the way by which man can attain the truth. Just so far as man turns himself towards the Lord, by obedience to those truths which he has already received, so far he becomes capable of receiving the heavenly influx that is ever waiting for him; and when he learns to love the Lord with all his heart, and soul, and mind, and strength; that is, when his whole will is perfectly subject to the Divine Will, and his whole life one continued act of obedience, he will receive the heavenly influx so perfectly, that his perception of truth will be as it were instinctive and without effort. This is the state of the angels of the highest heavens, and though we cannot attain to it on earth, we should constantly keep it before our eyes, as the goal for which we are striving; and where alone we shall find perfect rest in the Lord.

M. G. C.

Lancaster, Mass.

[New Jerusalem Magazine.

PREMATURE BURIAL.

AN EXTRACT.

The yellow fever raged fearfully in Boston the last part of the eighteenth century. The panic was so universal that wives forsook their dying husbands in some cases, and mothers their children, to escape the contagious atmosphere of the city. Funeral rites were generally omitted. The death carts sent into every part of the town, were so arranged as to pass through each street every half hour. At each house known to contain a victim of the fever, they rung a bell, and called, "Bring out your dead." When the lifeless forms were brought out, they were wrapped in tarred sheets, put into the cart, and carried to the burial place, unaccompanied by relatives. In most instances, in fact, relatives had fled before the first approach of the fatal disease. One of my father's brothers residing in Boston at that time, became a victim to the pestilence. When the first symptom appeared, his wife sent the children into the country, and herself remained to attend on him. Her friends warned her against such rashness. They told her, it would be death to her, and no benefit to him; for he would soon be too ill to know who attended upon him. These arguments made no impression on her affectionate heart. She felt that it would be a life long satisfaction to her, to know who attended upon him, if he did not. She accordingly staid and watched him with unremitting care. This, however, did not avail to save him; he grew worse and worse, and finally died. Those who went round with the death carts had visited the chamber, and seen that the end was near; they now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it; but though he was perfectly cold and rigid, and to every appearance, quite dead, there was a powerful impression on her mind, that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it. The half hour again came round, and again was heard the solemn words, "Bring out your dead." The wife again resisted their importunies; but this time the men were more resolute. They said the duty assigned to them was a painful one; but the health of the city required punctual obedience to the orders they received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the apartments. She pleaded and pleaded, and even knelt to them in an agony of tears, continually saying, "I am sure he is not dead." The men represented the utter absurdity of such an idea; but finally overcome by her tears, again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half hour again came round, and found him as cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think a little gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable energy of her will, they relaxed their efforts. To all their remonstrances she answered, "If you bury him, you shall bury me with him." At last, by force of reasoning on the necessity of the case, they obtained from her a promise, that, if he showed no signs of life before they again came round, she could make no further opposition to the removal.

Having gained this respite, she hung up the watch on the bed post, and renewed her efforts with redoubled zeal. She placed kegs of hot water about him, forced brandy between his teeth, breathed into his nostrils, and held hartshorn to his nose, but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised half hour would expire, and those dreadful voices would be heard, passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently; and the hartshorn she had been holding was spilled upon his pallid face. Accidentally, the position of the head had become slightly bent backwards, and the powerful liquid flowed into his nostrils. Instantly, there was a short, quick gasp—a struggle—his eyes opened; and when the death men came again, they found him sitting up in bed. He is still living, and has enjoyed unusual good health. Instances of this kind, though very rare, are well known to physicians, under the name of asphyxia. The mere possibility of their occurrence is sufficient reason why the body should remain two or three days, before it is committed to the earth. I believe no nation buries with such haste as the Americans. The ancients took various precautions. They washed and anointed the body many successive times before it was carried to burial. The Romans cut off a joint of the finger, to make sure that life was extinct, before they lighted the funeral pile.

L. G. P.

HENRY MARTYN.

Towards the middle of the last century, John Martyn of Truro, was working with his hands in the mines near that town. He was a wise man, who, knowing the right use of leisure hours, employed himself for higher and more lucrative pursuits; and who, knowing the right use of money, devoted his enlarged means to procure for his four children a liberal education. Henry, the younger of his sons, was accordingly entered at the University of Cambridge, where, in January, 1801, he obtained the degree of Bachelor of Arts, with the honorary rank of senior wrangler. There also he became the disciple, and as he himself would have said, the convert of Charles Simeon. Under the counsels of that eminent teacher, the guidance of Mr Wilberforce, and the aid of Mr Grant, he entered the East India Company's service as a chaplain. After a residence in Hindostan of about five years, he returned homewards through Persia in broken health. Pausing at Shiraz, he labored there during twelve months, with the ardor of a man who, distinctly perceiving the near approach of death, feared lest it should intercept the great work for which alone he desired to live. That work (the translation of the New Testament into Persian) accomplished, he resumed his way toward Constantinople, followed his mimander (one Hassan Aga) at a gallop, nearly the whole distance from Tabriz to Tocat, under the rays of a burning sun, and the pressure of continual fever.

On the 6th of October, 1812, in the thirty-second year of his age, he brought the journal of his life to a premature close, by inscribing in it the following words, while he sought a momentary repose under the shadow of some trees, at the foot of the Caramanian mountains: "I sat in the orchard and thought, with sweet comfort and fear, of God,—in solitude my company, my friend and comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth, wherein dwelleth righteousness and love? There shall in no wish enter anything that defileth; none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more." Ten days afterwards these aspirations were fulfilled. His body was laid in the grave by the hands of strangers at Tocat, and to his disembodied spirit was revealed that awful vision, which it is given to the pure in heart, and to them alone, to contemplate. [Macaulay.

PREACHING AND PRAYING.

Among many people there is generally a prepossession in favor of preaching rather than praying; and it has a very ill effect, in making them both careless about coming to the prayers, and too indifferent to join in them when they are present. But what is the end of preaching? Is it not to teach people their duty, and help them to understand the word of God? What is the end of praying? Is it not to obtain grace, that they may be able to practice what they have been taught? And what will either of these avail without the other? God hath joined them together, and no man who understands his Christian profession, will wish to put them asunder. It will consist neither with decency nor with order, nor indeed with common reason, to be greedy of hearing and slothful in prayer: it is contrary to the nature of the Christian religion: for we preach for others, we pray for ourselves: the best preacher must be saved at last by his own prayers; and it would be unreasonable to think that his hearers will be entitled to a higher privilege. Even Christ himself, who had preached the Gospel to all orders of men, completed his mission with praying to the Father for his own deliverance in the hour of temptation; and all his children must be delivered by the same means. So that nothing farther need be said to enhance the value of prayer. [Jones of Nayland.

"OUR COUNTRY, RIGHT OR WRONG."

"I cannot be true to this subject, without referring to an intellectual error, which is much in vogue among us, and to which, I think, we may attribute much of the moral delinquency and timid time-serving which we witness. It is the maxim of a corrupt government rather than of a pure Christianity. It may be pleasant in the mouth, but it is rank poison to a nation's health,—"Our Country, right or wrong?" I ask you calmly to analyze that statement. A man who makes it can only do so under pretext of preventing possible disorders and the substitution of caprice for conscience. Yet his is the terrible alternative of crushing conscience beneath the possible caprices of an unjust government! To prevent license in the individual he legalizes it in the State. And under any circumstances, nothing can be the test, or constitute the last appeal, save individual conscience. This is the Protestant right of private judgment, which, with all its freedom, we dare not, as the sons of the Pilgrims, question; and which is just as safe and valid in the civil as in the religious province. No imaginary results of private caprice can vitiate, or set aside, the vital doctrine of liberty of conscience. At any rate the present question is clear enough. To denounce a war, and then to style it treason not to support it, argues a lack of either judgment or conscience; and it is just as much an infringement of the Christian code as to clamor both for the war and the supplies. Here, if any where, we have an expression of licentious and irrational caprice. Again: the unreasoning and irresponsible child owes a blind allegiance to its parents—it is the law of God and of nature, for the health and safety of the race, that the parent should be the keeper and instructer of the child's conscience, and the moulder of its will. And the result is, that for a long time filial obedience is blind, and its chief spring is faith in authority. But not so always—when the child begins to think for itself and compare actions and apply the guage of right, its allegiance is to the parent so long as he represents truth and justice, but no longer. The claims of custom and affection may still bind him to the domestic example, even while that is partially corrupt; but the common phrase that the parent is the best judge, is safe and true, only so long as it does not infringe the youthful sense of right. The analogy between a child and its parent, and a citizen and the State, so often made, will not hold. The citizen himself *makes* the State, and it ought to be the aggregate expression of all private worth and virtue. The citizen is a free agent, standing amid God's splendors and filled with his spirit. To him the gospel is known in all its breadth and beauty, and his first allegiance is to that, until the happy time of that Christian commonwealth, when the State and the Church will be identical, and the political code will be none other than the Beatitudes. God knows, no vestiges of such a commonwealth are yet apparent. But to hasten that future reality, it is the duty of the citizen jealously to test the requisitions of the State by the pages of the gospel; and so far as the former seeks to reproduce that law, he will rejoice to be its adherent and instrument. But whenever it swerves from the sacred standard, and, forgetting its responsibility, caters for human passions, and drabbles its vestments with the mire—the honest citizen, the true patriot, withdraws his support with loathing and contempt. *For* our Country when she is right—*against* her when she is wrong. If, on the other hand, we assume the *popular* maxim, which disgusts us in the columns of almost every newspaper, and is the scandalous text to the speeches of many public men, we shall find ourselves compromised to an unknown amount of fraud and iniquity. We shall be adroitly converted into the tools of ambition, and the hacks of party. Oh, my friends, rebuke that maxim, trample it with righteous indignation beneath your feet. If you honestly render to God the things that are God's, you will find that there are some of Cæsar's things you cannot render and preserve your integrity. He is the worst traitor a country has, who meanly supports her iniquity, and assists to consummate her shame. He is the true patriot, the best friend of an erring country, who despises her crimes and refuses his fellowship, till he has made her what she should be—the Temple of the living God. My friends, this the creed of the gospel; if we deny it, we shall never again have health or peace or prosperity within our borders." [Weiss.

CHRISTIAN FIDELITY.

Why do we take upon ourselves the name of a Christian society? Because we believe in Christ as our heaven-appointed Teacher and Savior. Why do we come together on the Sabbath? That we may together learn of Jesus, together lift up our hearts in prayer to God that we may learn aright, and so apply what we learn as to be saved from our sins. Why did you ask me to come and remain with you awhile as your minister? That I might preach Christ to you; unfold and apply His doctrine and precepts; help you in the Christian work; help you in your attempts to advance the heavenly kingdom in your own hearts and in the world around. If it was not for this you invited me so kindly and so unanimously to remain with you, what was it? This you will all say is the true work of a Christian minister. Well! is there not all around us somewhat that is opposed to the gospel? Are there not those who violate the plainest principles of the Gospel? Yes. No one will dispute it. Then, as a minister of Christ and as a Christian society, what is our duty? The answer is plain. If we are *Christians*, we shall strive together against the wrong and in behalf of the right. We shall not cry Peace, Peace! when there is no peace. We shall not gloss over any evil for the sake of being popular; we shall not be anxious to know what is popular, but only what is right. We shall not inquire what this or that individual says *about* us, but what Christ says *to* us; for although the favor and approbation of friends are dear, very dear to us, yet the favor and approbation of God, and Christ, and our own consciences, are dearer still. We desire peace; but we know that *true* peace can never be purchased at the expense of purity. We remember it is written, "First *pure*, then peaceable." Peace, without purity, is like the calm of the stagnant pool, whose still waters breed only corruption and death. In such case even the tornado—anything to break the slimy surface, is better than continued calm. Hence Jesus says, "I came not to bring peace, but a sword;" i. e., his truth, which would ultimately bring peace as it was received, and promoted purity, would first cause contention and division. So it has ever been; so it will ever be, doubtless, to some extent, till the world is redeemed. We cannot, then, as followers of Jesus, withhold needful rebuke of sin for the sake of peace. Alas! it is *such* peace—peace in wrong doing, that is now breeding corruption in church and state. We must, therefore, "cry aloud and spare not; and show the people their transgressions, and the house of Jacob their sins," even if some do go out from us, and we become unpopular. This was what the early church had to do. 'Twas hard, hard indeed for them; for they had to take pay for their fidelity in stripes and imprisonment, sometimes death. Paul knew what this was from his own experience. He knew the need they all had of Christ to strengthen them, and therefore says, in tones of sweet encouragement, "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Oh, we all need to *consider Him*—the Redeemer—more and more! His whole life was a warfare—Prince of Peace as He was—a moral warfare against sin. Who so bold as He in wielding the sword of the Spirit? Who so uncompromising, so faithful, even unto death? Who so full of love too, love divine? and yet His love did not save Him from the wrath of his "adversaries," they still clamored for His life. It is said, sometimes, that opposition to the truth is owing to the bad spirit with which it is presented. Doubtless truth is often spoken in a manner needlessly harsh and severe. But no one thinks this was the case with Jesus; and yet, when he uttered his most searching truths, they said, "He hath a devil, and is mad: why hear ye him?" "Away with him; crucify him," &c. This was the way the truths of His early followers were often received.

Thank Heaven, the day of *such* persecution is past. The faithful church has still its "adversaries." But their opposition is not of that gross character. It is comparatively harmless. So much the weaker disciples we show ourselves to be if we are "terrified" at it. It is painful, I know, to see those with whom we have "walked to the house of God in company," standing aloof—coming only at distant periods, or leaving us entirely. It is always unpleasant, to have a friend turn the cold shoulder — desert us in an hour of need—withdraw their aid. It is unpleasant, to be sure, for a minister to feel that his word is not received, that his ministry be not acceptable; but if he feels an inward conviction that he is all the while preaching Christ, and if he has the spirit of his Master, his sorrow will be more for those who reject the Word than for for himself. What if he be turned out of the synagogue—in the modern way I mean—invited to ask a dismission? This is certainly the most courteous opposition possible; the most delicate and refined way of doing an upleasant thing that we can conceive of. What though no society can be found in all Christendom who will listen to him? The world is before him—the whole broad world. He can preach still on the mountain side as did his Master, or by the wayside, wherever and whenever he can find a hearing ear. This is hardly worthy of being called *persecution*, that great word that used to tell of stripes, bonds, imprisonment, the faggot and the cross; surely there is little worth, of much complaint concerning the way in which opposition is now manifested, if it be done openly and above board. And surely that minister and that religious society can have little of the moral courage, the self-sacrifice of the primitive churches who quail before *such opposition* who are *terrified* at such "adversaries." No, my friends; we may not boast of martyrdom if we should be called to endure all this and more. But we do need to remember, and this is why I deem it worthy of our notice, that to yield to such opposition, or to sacrifice the true and the right, in order to silence it, would be so fatal to the best interests of the church *now* as it would have been in her earlier days.

We have, my friends, as it seems to me, not only as individuals, but as a religious society, "a charge to keep;" a work to do; a mission to fulfil: and it is a sacred charge; a holy work; an exalted mission. Our charge is the gospel—committed to us by God in his providence—to preach it faithfully in all its length, breadth, heights and depth, taking not counsel of men but of God. Our work is to apply it to life, within us and without us, to the sins that spring up in our own bosoms, and those which are rife in the community around; to become co-laborers with the Savior in the advancement of His Kingdom of Liberty, Holiness, and Love. Is not this an exalted mission? Is it not ours? Oh, could we fulfil it, should we not count the needful sacrifice joy! Why may we not! We *may* if we will, Christ strengthening us. But in order to this, we must put away all thought of popularity. We must be willing to bear some reproach for Christ's sake. We must not judge of our prosperity by the number we gain, but by the fidelity with which we labor for our Master. And then we must "stand fast in one spirit, with one mind striving *together* for the faith of the gospel."

W. P. TILDEN.

PROGRESS IN KNOWLEDGE.

The zealous prosecution of Biblical Studies, Concentration and Perseverance.

In reading a recent article by the Rev. Dr. Hackett, on the Greek version of the Pentateuch, I have been much impressed with two or three considerations.

1. That progress in knowledge so often affords new confirmation to our confidence in the Holy Scriptures.

At first, there may seem to be a difficulty insuperable; but after a patient and thorough investigation, the difficulty vanishes, and, instead of it, there comes forth a striking corroboration of the sacred record. Even within the last eighty or ninety years, from the careful observations of Niebuhr, as presented in his *Description d l'Arabie*, down to the researches of Robinson and others in our times, what an accumulation of interesting facts! The mummies and the pyramids of Egypt, the rocks and the deserts of Arabia, the mountains, the streams, the mournful ruins of Palestine and of other eastern countries, seem to rise up and bear testimony.

New investigations in Philology, too, have contributed much to strengthen the faith of candid and diligent inquirers. Dr. Thiersch, the author of the work on the Greek version of the Pentateuch, of whom Dr. Hackett is speaking, mentions "the occasion which led him to undertake this labor. It was in consequence of suspicions with which he found his mind assailed, in reference to the purity of the generally received Hebrew text. He had observed that the seventy frequently depart from it in their translation, and often in such a manner as to give an essentially different sense. He was anxious, therefore, to ascertain the ground of such deviation, and especially whether it was of such a nature to warrant the belief that it could have originated from competent manuscript authority."—At length, he became convinced "that the Alexandrian translators proceeded evidently, in making their version, on principles which allowed them an almost arbitrary latitude; and that, in the exercise of this, they can reasonably be supposed to have made the changes which appear in their version without seeking the origin of them in a different Hebrew text."

It naturally follows "that changes should not be hastily made in the Hebrew text on the authority of the Septuagint, and that there is no occasion for having our confidence in it disturbed, on account of the manner in which the Greek version differs from it."

2. That those who have it in their power to extend their critical acquaintance with such branches of Philology as may help us to a right and clear understanding of the Bible, have ample inducements to put forth their efforts in good earnest, and press on with vigor.

The Greek version of the Old Testament presents "an important circle of study, and one that affords room for a much more extended investigation than it has yet received. There are various aspects and phenomena of the Hellenistic Greek, as contained in the Septuagint, which remain still to be examined. Some of the obscurity which rests upon certain portions of Hebrew syntax, is destined to be cleared up, if ever, by light that shall be derived from this source. A just treatment of the New Testament idiom depends still more, both lexically and grammatically, upon a full acquaintance with the usage of the Septuagint Greek. An advance in this direction may be regarded as one of the most urgent wants for which provision needs to be made, at the present time, in this branch of Biblical study."

3. That if any valuable acquisition is to be made, there must be time devoted to it, and there must be a concentration of energies.

To satisfy himself in respect to the discrepancies between the generally received Hebrew text and the Greek version, Dr. Tiersch, already a ripe and distinguished, scholar, "*devoted himself two years together to the careful study of the Hebrew and Greek Pentateuch.*" His treatise brings out the results of this examination; and it has been pronounced by the highest authority to be "beyond comparison the best work on the language of the Septuagint which has yet appeared."

[Reflector. M.

A GOOD BOY. A boy was once tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch: "You need not be afraid," said they, "for if your father should find out that you had taken them, he is so kind that he will not hurt you." "That is the reason," replied the boy, "why I would not touch them. It is true my father may not hurt me; yet my disobedience, I know, would hurt my father; and that would be worse to me than anything else."

LAURA BRIDGMAN.

[From Dr. Howe's Annual Report.]

BOSTON, January 1, 1847.

GENTLEMEN:

It was stated in the Report about Laura Bridgman which was made in January last, that her health had been failing during several months, and was then very feeble; I am sorry to say that it continued to grow weaker for some time, and has not yet become entirely re-established.

During the most of the past year she has been weak and sickly. In the spring especially, she became very much emaciated, her appetite failed almost enurely, and she could hardly be persuaded to take nourishment enough to keep her alive.

She was placid and uncomplaining, and though never gay as in former years, she was never gloomy. She appeared to feel no fear or anxiety concerning her health, and when questioned closely about it she would answer that she was very well. Indeed, the change had come over her so slowly and gradually, that she seemed to be hardly conscious of it, and showed surprise when it was alluded to. Sometimes, indeed, when she found that she was wearied by walking half a mile, she was forced to remember her former long walks of five or six miles, and to think about the change.

As she grew thinner, and paler, and weaker, she appeared to be laying aside the garments of the flesh, and her spirit shone out brighter through its transparent veil. Her countenance became more spiritualized, and its pensive expression told truly, that, though there was no gloom, neither was there any gladness, in her heart.

Her intellect was clear and active, and she would fain have indulged in conversation and study about subjects of a serious nature; but she was sensitive and excitable, and the mental activity and craving were perhaps morbid. Be that as it may, however, she was at a fearful crisis in her life, and it seemed to be our first duty to save that. She was therefore not only diverted from all exciting trains of thought, but dissuaded from pursuing her usual course of study. We were very desirous not to alarm her by showing the anxiety which was really felt about her; and this object was gained so effectually, that she probably did not discover her danger. She is always very observant, however; and ascertains the state of mind of those about her by reading parts of the natural language of the emotions, which we never observe, but which are as sure guides to her as the expression of the countenance is to us. It is almost impossible that her companions should feel particularly gay or sad, and withhold the knowledge of it from Laura. The natural language of the feelings is almost infinite. A common observer reads only the page of the countenance; the keener one finds meaning in the tones of the voice, or, looking more closely, reads signs in the very shaking of hands; but Laura not only observes the *tones of the finger language*, she finds meaning in every posture of the body, and in every movement of a limb; in the various play of the muscles she observes the gentle pressure of affection, the winning force of persuasion, the firm motion of command, the quick jerk of impatience, the sudden spasm of temper, and many other variations which she interprets swiftly and correctly.

With all these means of ascertaining the state of her teacher's feelings, and with the certainty that an untrue answer would never be given to her, Laura would surely have learned that her life was thought to be in some danger, if she had ever been accustomed to dwell upon thoughts of sickness and death; but she had not, and therefore she walked without a shudder upon the brink of the grave.

The result was as I had hoped and expected that it would be, for I was more sanguine than others. The natural strength of her constitution, which had triumphed in that fearful struggle during her infancy, though at the expense of two of the most important organs of sense, had been carefully nurtured by constant exercise, simple diet, and regular habits of mind and body, and it carried her safely through this second trial. After she had been brought so low that it seemed as if the tendency to disease could find no more resistance to overcome, it yielded at last, and then the vital powers began to rally slowly.

When the weather grew warmer, she began a course of sea-bathing, and of exercise upon horseback. These occupied and amused her mind, and strengthened her body; and she continued to grow better through the year,—very slowly, indeed, but surely. She has now recovered some portion of her lost flesh; and her appetite is so far restored, that she eats a sufficient quantity of bread and milk, but does not like any thing else. She does not wish to change her food at all, but, when meal-time arrives, she sits down cheerfully to her simple bread and milk, morning, noon, and evening; and having finished that, she disregards all the dainties and the fruits with which the capricious appetite of invalids is usually tempted. Her present diet is one of her own choice, and though it is not the best, and its sameness is unwise, we do not insist upon a change while she is manifestly thriving, because it might do more harm than to indulge a caprice of appetite, not uncommon with delicate persons.

But the best sign of returning health is the change which has taken place in her animal spirits; nor is this change uninteresting in a moral point of view. Before her illness she was not only a happy but a merry child, who tripped cheerfully along her dark and silent path of life, bearing sportfully a burden of infirmity that would have crushed a stout man, and regarding her existence as a boon given in love, and to be expended in joy; since her illness, she seems to be a thoughtful girl, from whom the spontaneous joy of childhood has departed, and who is cheerful or sad in sympathy with the feelings of those about her.

I hope and believe that her health will be perfectly restored, although it is still very frail, and easily deranged by any over-exertion of body or mind. Perhaps a complete change may take place in her physical system, and her now slender form develope itself into the proportions of a large woman;—such changes are not unfrequent after such severe crises. At all events, with restoration of health will come a return to those studies and occupations which have been necessarily suspended.

She was just beginning to understand, that, as she was getting freed from the obligations of unconditional obedience to those who had directed her childhood, she must come under no less unconditional obedience to the new monitor and master,—the conscience, that was asserting its rule within her; and the veneration and affection for human friends, which are the first objects of the awakened germ of the religious feeling, were gradually tending upwards and expanding into worship and love of God.

This transformation of her soul—this disenthralment of its high and independent powers—was becoming perfectly clear to her by means of instruction, and would have changed what had been mere habit and blind obedience into conscious duty and stern principle, but the process was necessarily interrupted. Such instruction would of course require the consideration of subjects which were to her of the most intensely exciting interest, and might have cost her life.

I know that many will say that I had already committed a great error by deferring the consideration of these subjects so long, and that I should have tried to retrieve it by giving at once the knowledge which they suppose necessary to eternal salvation, even at the expense of mortal life. To this I have only to answer, that I have gratefully received and carefully weighed all the counsel which has been given to me in the spirit of kindness, but that it has failed to alter my views of my duty.

As to those reverend gentlemen whose talents, and acquirements, and profession free them from fallibility so great as mine, and who have denounced me as "a blind leader of the blind," and bestowed upon me other terms of reproach, which I can more willingly bear than return to them, I have only to say that I think they overlook some of the circumstances of the case. If one of those gentlemen should receive into his household a child who came from a great distance, and whose intellectual and spiritual education had been intrusted to his care, he would doubtless pursue such a course of religious instruction as he conscientiously believed to be for that child's best good; he would not stop to ask what other people think and believe, but would teach the doctrines that he believed himself.

I did not venture, however, to do even so much as this, without first consulting the parents of Laura Bridgman, who are pious and intelligent people of the Orthodox faith. When her education was so far advanced that she could understand some of the doctrines of that religion in the spirit of which we had striven to make her live, I wrote to them to know their wishes. If they held that any particular form of faith and doctrine was necessary to her salvation, they had only to signify it to me. I gave them a general idea of the course which I should follow, if they left it to my discretion, and this course was not one which the gentlemen above alluded to would have approved; nevertheless, the parents did not choose to prescribe any other. They paid me the compliment of leaving me to be the teacher of their child in what I am sure they consider, as I do, to be the most important part of her education.

I should not make these statements and explanations in a Report which will go before the public, if they had no bearing except upon the case of Laura Bridgman, because that is a peculiar one, and for the religious doctrines that I may impart to her, I am responsible only to her parents and to God; but they have a bearing upon the general interests of the Institution. They afford an opportunity for noticing insinuations which have been thrown out, that sectarian influence is used in our school. Such insinuations are unjust and injurious. They have been made probably by those who infer from some expressions in my Reports upon Laura Bridgman, that my religious sentiments are what they are pleased to denounce as false and dangerous.—The error arises from misunderstanding the nature of those documents; they are special Reports, made by me, and for which I alone am responsible. They do not pretend to give the views of the Trustees or officers of the Institution; nor do they afford any indication of its policy with regard to the religious instruction of the pupils generally.

That policy has always been perfectly liberal, and, as it seems to me, very just and proper.

We have Catholics and Protestants, and members of every sect of Protestants, among our pupils, and we carefully abstain from using any influence that may affect the mere doctrinal belief of any of them. Our religious exercises consist simply of reading the Bible without note or comment, singing, and repeating the Lord's Prayer. The Bible is one of our school books, and is always placed within the reach of every pupil.—The only other books of a religious character that have been printed in raised letters are the *Pilgrim's Progress*, and some small works selected from among the publications of the American Tract Society, the Prayer Book of the Episcopal Church, and the Guide to Devotion, by the Presbyterian Board of Philadelphia. These books may be considered of a sectarian character, but they were paid for by Orthodox societies or individuals who had a right to choose; and I was too desirous of increasing the library of the blind, and too fearless of the effect of such books on the minds of my pupils, to object to the selection. I shall be most happy to receive contributions from any persons of Orthodox faith for printing books of their selection, and I will do all in my power to cause the blind throughout the country to read them. We have printed a great many other books besides those above mentioned, and the selection of which was left to me; but although the money to pay for them had been raised by contribution among Unitarians, not one of them expressed any wish to have books printed which taught their particular sectarian views, nor have I ever selected such.

The press of our Institution exercises a considerable influence over the blind; a large part of all the matter printed in raised letters has issued from it; its books are used all over this country; none of its expenses are paid by the State, but by individuals; and yet, notwithstanding those who pay for it and those who direct it are all of one sect, they have never in any instance used it to put forth or to uphold the views of that sect. If we were to look for similar instances of liberality, we should find many that fall short of, before we find one that came up to it; and yet that liberality is manifest in other proceedings of the Institution,—I hope in all.

We abstain from any sectarian teaching; but we require the pupils to attend public worship every Sabbath, each one in the place selected by himself or his parents. Many of them attend S

portunity has thus been given her to develop her individuality of character, and to exercise her moral powers by self-guidance.

It would have been practicable to keep her in leading-strings still longer, and, by taking advantage of habit, to require unconditional obedience for years to come, though this might have been difficult, for she evidently inherits a strong self-will; but the time had arrived when she ought to begin to govern herself; she showed considerable capacity for doing so, and it would have been wrong to keep her in subjection.

Not only was it right to give her considerable freedom of action, but to have with-held it would have been injurious to her moral growth, by the loss of that exercise in self-government which prepares one for complete independence of thought and action. The result of leaving her in comparative freedom has shown that self-government, when the proper age for it has arrived, and the previous habits have been good, is as much better than foreign government, as walking by the aid of its own bones and muscles is better for a child than going in leading-strings.

Her thoughts, as I remarked before, have been of a more serious nature, and her conduct more sober, during the past year, than in former times. This is probably the natural consequence of the lowered tone of her physical health, and not, as I have been able to discover, of any thought or fear of death.

Already with returning health and strength there appear glimpses of her former gayety of heart; and though she may never again be the merry, thoughtless girl that she was, we may hope to see in her a happy and cheerful woman. She will no longer be the same object of public curiosity and interest that she has been, but she will not be the object of less care and affection to her friends so long as her frail life shall last.

CHRISTIAN REGISTER.

BOSTON, APRIL 17, 1847.

RATIONALISM.

By rationalists we mean those who, while admitting many of the moral axioms of Christianity, refuse to receive Christianity itself as an authoritative and miraculous, attested revelation from God. They differ from deists, inasmuch as they claim to be Christians, and acknowledge Christ to be the purest and greatest of men, though in no wise miraculously endowed or inspired.

The question is often asked, whether this sect, if such it can be called, is increasing among us. To this we have no hesitation in replying that we think not. Indeed we have been surprised that doctrines supported by so many specious reasons, and urged with so much zeal and rhetorical ability, should make so little progress, as they have during the last ten years. With the exception possibly of one minister connected with the Universalists, they have but one preacher and one congregation in the United States. The Society at West Roxbury, with which Mr. Parker was so long connected, does not, we are told, with very few exceptions, sympathise with him in his Theological views. His present congregation in Boston, is probably as large as any in the city, except one or two of the Catholic congregations, and perhaps the audience that attends upon the preaching of Matthew Hale Smith. But this congregation must be analysed, before we can draw from it any inference respecting the progress among us of the rationalistic philosophy. Of course, in a matter of this kind, we can speak only in general terms.

The congregation at the Melodeon is composed, first, of strangers and other transient hearers, who are drawn thither from motives of curiosity. Secondly, it has a liberal supply of those who like to hear occasional flings at the Bible, the Church, the ministry, and what are usually termed the more respectable portions of society. Thirdly, many are attracted by an honest sympathy with the great reformatory movements of the day, which are there pressed with so much earnestness and often with so much eloquence. Then there are those, who without adopting the Theological creed of the preacher find themselves edified and excited by the manner in which the practical duties of life are there set forth. Subtracting these, we have left a small company of men and women, who have had difficulties in respect to the New Testament miracles, and who take great comfort in the ministry of one bold enough to sustain them in their doubts. It is not for us to question their honesty, nor have we any disposition to do so. Among unbelievers there are those who gladly make use of their doubts in order to free themselves from the obligations and responsibilities of religion, and there are those, who rejoice to have the promises and moral obligations of the Gospel confirmed to them, in spite of their scepticism in regard to the miracles of Christ. Of this latter class principally, as we suppose, are those who sympathise most heartily with the peculiar Theology of the Melodeon. We can form no exact estimate of their number, but it cannot be large. And this, so far as its manifestations are concerned, is the sum and extent of Rationalism in the city which may be considered its head quarters on this western continent. It does not take hold of the intellect nor commend itself to the sympathies, of our people. The show of strength, which it has, is owing to influences and circumstances accidentally connected with it, but really forming no part of it. The theological questions at issue, are hardly regarded, and the rationalistic views and arguments have made too slight an impression to awaken any general interest in the controversy. We only wish that there were interest enough to have the subject philosophically canvassed, and the evidence fairly, fully and distinctly weighed. But this cannot be done, till the sceptical side has been stated with greater power and effect, than it has yet been in this country.

In the meantime, what we have to do is to take away the strength of its present position, by enforcing with new earnestness the great practical doctrines of Christianity. We are to be bold, independent, faithful, rebuking existing wrongs, however great and popular, with firmness and with power, not timidly yielding to motives of expediency, but declaring the true and the right with the energy of men who believe that these things are of God, and that God will uphold his own.

ORDAINING COUNCILS.

Several Orthodox papers have quoted with favor our remarks, made a few weeks since, on Ordaining Councils. Of course, they regard them only as an approximation towards the truth. In reference to them, the Vermont Chronicle says,

"1. Not only have the people over whom the candidate proposes to settle a right to know his sentiments, but the churches, also, whose delegates compose the council, and with whom the candidate if settled is expected, by common usage, to be in fellowship, have a *right* to know his sentiments. The sister churches which send their delegates to the council have rights as well as the particular church and the candidate.

2. Such examinations as conducted by othodox Congregationalists, *might* and probably *would* serve "to restrain liberty of thought" in a *Unitarian*, or other errorist; but in a man "sound in the faith" of the denomination among whom he proposed to settle, such examinations, so far as we know, serve to *enlarge* and *invigorate* thought, and no honest man would be willing to have them passed over. Any man, if honest, will not be either ashamed or afraid to declare his sentiments on matters of religion. Paul was never afraid to do this whether before Agrippa or the Jewish Sanhedrim. The neglect of such examination will naturally result every where as it has, according to the acknowledgement of the Register, among the Unitarians—men of immoral lives and infidel sentiments will gain admittance into the ministry. We hope that Unitarian Councils will in future act in accordance with the views of the Register. The more distinctly the religious views of men who profess to be ministers of Christ are known, the better it will be for the cause of truth though their views may be erroneous."

To both these additions we should object. The rights of sister Churches, such as are claimed here, may soon be formed into a chain of ecclesiastical tyranny, inconsistent with the first principles of Congregationalism. It is binding the action of each individual minister and Church by the authority of the neighboring Churches, and the different Societies, instead of being connected merely as sister Churches, are in fact made subject to an association of ministers, by whom at any time, they may be as effectually excommunicated and cut off from the Christian sympathy of their fellows, as any Romish Church could be by the Pope and his Cardinals.

As to the second remark of the Chronicle, that "such examinations as conducted by Orthodox Congregationalists, might and probably would serve 'to restrain liberty of thought,' in a Unitarian or other errorist, but in a man sound in the faith, &c., &c.," we would say that this is what has been said by all persecutors since the world began. "We do nothing" said the inquisitors, "to restrain liberty of thought" among those "sound in the faith." It is only over Lutherans and Calvinists and other heretics and errorists, that we exercise any unwelcome restraint." But not to engage in declamation on the subject, the question between us and the Chronicle is purely one of degrees. Some standard of faith there must be, where there is any Church organization. Mr. Parker, we presume, would object to exchanging with a professed Atheist, and his Society would be unwilling to employ as their minister a man of such sentiments, however pure might be his life. But where shall the line be drawn? What articles of faith shall be required in the Christian Church? We would have them as few and as simple as they can be, while recognizing the divine authority of Christianity itself. Under the broad standard of the Gospel we come together, leaving all minor articles to the individual conscience. There are many points, not included in this general confession, which we regard as of vast importance. They are very near and precious to us. We believe that we find them in the Gospels. One of these is the supremacy of the Father, and his free and boundless grace and mercy towards all who with humble and penitent hearts are ready to receive them. But dear as these doctrines are, and vitally as they seem to us bound up with the whole dispensation of Christ, we would still leave our brother free, with the Scriptures in his hands, to form his own conclusions. Our measures of truth we would not bind on him as the standard by which all his investigations are to be squared. It is not a creed, like that of Peter, "I believe that thou art the Christ, the son of the living God," or any other confession of faith which we find in the Bible, that has been the source of ecclesiastical oppression, but it has been the multiplication of articles made by the ingenuity of man and enforcing them by the authority of Councils and making them the essentials, without which men are cut off from Christian fellowship and the hopes of salvation, and that too however pure and devout they may be, and however earnestly they may strive to understand and to obey the Scriptures.

THE WAR.

We have too much of the old leaven about us to be able to read the accounts of what our troops have been doing, without a glow of enthusiasm. But when we come to reflect on the real character of these things, on the hardening influences of war, on the mourning which it spreads through the land, and especially when we reflect on the causes which led to the war and the purpose for which it is carried on, we are filled with grief, and something approaching very near to disgust. This then is what our friends are shedding their blood and the blood of a neighboring people for. For this cities are stormed, women and children murdered, and the kindly feelings of the human heart banished. For this our young men and the sons of our great men are leaving their peaceful occupations, to mutilate and kill their brethren, and to lay down their own lives. For this!—and what is *this*! What was the cause? What is the end and purpose of the war? Let us, with the facts before us, and in the light of Christian truth, solemnly ask the question, and then ask whether in such a war we can, as Christians, take any real satisfaction in the triumph of our arms!

For the Register.

THE RABBINICAL WRITINGS.

NO. V.

THE HEAVENLY JERUSALEM.

The most important object in the heavenly as in the earthly Jerusalem, was the temple, which, being the pattern according to which the Jewish temple was constructed, corresponded with it in every particular, excepting that it was far superior in the perfection of its materials and workmanship. It is not certain, however, that the temple above was more holy than the one below, since God is represented as deserting it to take up his abode in the latter. Jacob saw this temple, when, awaking from the vision which he had beneath the open sky, as he fled from the just anger of his brother, he exclaimed; "this is none other but the house of God, and this is the gate of heaven;" Gen. xxviii. 17; and he knew, even then, that it was to be occupied by his descendents. A ladder was supposed to extend from the temple above to the one below, by which there was an easy communication between them. On this ladder the angels of God, and the souls of men ascended and descended at pleasure. The celestial temple was encircled by a wall of fire, in proof of which Zech. ii. 5 is quoted: "For I will be unto her a wall of fire round about." It is said to be situated directly over the lower temple at the distance of eighteen miles. The manner in which this exact distance is ascertained is truly characteristic. In the passage quoted above from Gen. xxviii. 17, "this is the gate of heaven," the Hebrew letters for gate are also used as numerals representing the number 10 and 8, hence, the not very obvious inference that this gate is exactly 18, 10×8 miles from the earth.

Here again we find the Rabbins differing in opinion on important points. Some affirm that the celestial temple was not the pattern, but a copy of the Jewish temple. Some say that there was but one of these temples, others, that there were seven, and others still twelve, and that the tribes of Israel were made to correspond in number to the celestial temples. Finally they assert that the phrases, celestial temple and divine glory, are synonymous, to which habitation or dwelling place is frequently equivalent, and that when one of these is mentioned the celestial temple is to be understood. Mention of this temple occurs thirteen times in the Revelations. See Rev. xiv. 17; xvi. 17; xv. 5; and xxi. 22; where the presence of God takes the place of the temple in the New Jerusalem.

In the heavenly temple stood the altar of burnt offerings, on which, after the erection of the earthly altar, neither sheep nor oxen were sacrificed, but the souls of the just and of sucklings who had never sinned, ascended from it daily as a grateful odor to God. This altar is eight times referred to in the Revelations, and beneath it were the souls of those who had been slain on account of the word of God.—Rev. vi. 9. There were also a table for the show bread, a golden candle-stick, and an altar of incense in the temple above. The altar of incense is referred to in Rev. viii. 3, 4, 5. In the heavenly temple was a sanctuary, or Holy of Holies, corresponding to that in the lower temple, and containing the same sacred articles. There stood the ark of the covenant, the Shekinah, and the golden vine, and there was the veil separating it from the holy place. Though these are the only articles of which Schoettgen gives a particular description, we are led to infer that it also contained the pot of manna, the budding rod of Aaron, the Cherubim, and in short everything in the sanctuary at Jerusalem. One of the Rabbins teaches man to turn his heart in prayer to the sanctuary below, another, to that which is above, and a third, remarking this difference between the authorised interpreters of the law, says that both are right; for the sanctuary above corresponds with that which is below, meaning, I suppose, that it is impossible to turn to one without turning at the same time to the other. The two sanctuaries are strongly contrasted by the author of the Epistle to the Hebrews, chap. ix. 1, 12, 24.

The ark of the covenant was called the terrestrial throne of God, because, in the first temple, the Shekinah, or visible presence of God, rested upon it between the cherubim, in the form of a small bright cloud. Through this cloud God conversed with Moses and the high priests, and from it fire proceeded to punish the guilty. Hence, in the Scriptures, the Shekinah is not unfrequently called God or Jehovah. This cloud was called the Shekinah, a Hebrew word signifying to abide or dwell, because through it, as a visible sign, God was said to dwell among men. In the heavenly sanctuary and upon the arc of the covenant there, God was supposed to possess a similar throne or resting place; where, surrounded by living cherubim, he manifested himself to the heavenly hosts. This Rabbinical fiction is alluded to in Rev. xi. 19. The Rabbins declare that the following passages, "The Lord hath prepared his throne in the heavens," Ps. ciii. 19, "Setting on a throne high and lifted up," Isa. vi. 1, "The throne of my glory is exalted from the beginning," Jer. xvii. 12, and many others, allude to the celestial Shekinah, or visible manifestation of God in the heavens. They represent him, however, as saying to Moses, that he will leave his abode in the sanctuary above, and descend to dwell with his beloved people, the Israelites. The celestial Shekina is thought to be referred to in the New Testament under the names Glory, as in Romans ix. 4, and Tabernacle, Rev. xxi. iii.

The last thing to be mentioned as belonging to the heavenly temple, is its high priest, the archangel Michael, who, with an assistant, offered as sacrifices, some say the souls of the just and of young children, others fiery sheep and oxen, others formulas of eighteen prayers, and others still the Israelites and their prayers. In building the second temple, the Jews wished to place the altar on precisely the same spot on which it had stood in the first. Every trace of the former altar had been effaced by the destroying hand of the Assyrian, and there appeared to be no means of ascertaining its true position. The difficulty was removed by a miracle. The veil, that shuts the spiritual world from human sight, was lifted, and they saw the archangel, Michael, standing and offering sacrifice at the heavenly altar, exactly beneath which they knew their own altar should stand.

A singular but characteristic reason is given for Michael's possessing the honor of the high (great) priesthood. The Cabalists derive everything that is great from Sephira, a divine attribute, Gedolah, by whom Michael is said to have been suckled. Hence his exaltation to this high office. The very vestments and robes which covered or adorned his person, were supposed to correspond to those of the Jewish high priest.

In these articles, I have endeavored to give, not only something of the views of the Rabbins, but of the manner in which they arrived at those views. I have endeavored to illustrate by examples their peculiar mode of reasoning, and of interpreting Scripture; and I have pointed out many passages in the New Testament, on which a knowledge of their writings throws much light. As I have read the works of Schoettgen, I could not resist the conviction that Swedenborg, in the course of his multifarious reading, must have met with and studied the works of the Rabbins, and derived two of his doctrines from them, the doctrine of the correspondences and of a double sense in the Scriptures. I am aware that many besides the Rabbins professed a belief in the last, but I believe they originated the doctrine and carried it farther than any one else has dared to do, finding instead of two, seventy two senses in every passage of Scripture. The Gnostics were the Christian Rabbins, and owed much to the Jewish doctors, as well as to the Platonists. I believe that the study of the Rabbinical writings, and especially of the Targums, would throw more light on the first chapter of John, than the study of any other works.

N. H. M.

For the Register.

EARLY AT CHURCH.

Mr. Editor,—I wish to say a few words through your journal, in regard to the time of commencing religious service on the Sabbath.—I have ever understood that the service should commence fifteen minutes from the time of ringing the second bell; that is, a quarter past ten in the morning, and precisely at three in the afternoon. Now I find many ministers vary from this. Some, I know, do not commence in the morning till twenty minutes before eleven, and in the afternoon till twenty minutes past three; and, with long introductory services, the people are not dismissed till about thirty minutes after other churches—and on communion Sabbath they are hardly able to go to their homes and return to church in the afternoon. This state of things is very unpleasant to many, and it induces many of our young people to select such and such churches, merely because the services are not tedious. Few are willing to sit in a church two or two and a half hours; still many in our city are compelled to do this if they hear certain preachers, whom they would be glad to select. I do really hope that some of our clergymen would give their attention to the subject, and relieve their hearers from the pain of sitting so long—for I know of many persons who are compelled to remain at home, or attend a meeting which they would select for no other reason than because the preacher was short in the religious exercises of the Sabbath.

H. E.

THE BENEVOLENT FRATERNITY OF CHURCHES

Held their annual meeting on Thursday evening, 8th inst., at the Federal street Church.—The Prayer was by Rev. Dr. Parkman. After appropriate introductory remarks by Henry B. Rogers, Esq., President, on the nature and importance of the Ministry at Large, and its claims upon all who desire the moral well-being of the city, Rev. Mr. Waterston, Secretary, read the Report of the Executive Committee, composed chiefly of extracts from the Reports of the five ministers at large, supported by the Fraternity, Rev. Messrs. Ware, Burton, Winckley, Cruft, and Dr. Bigelow, and the report of Rev. C. F. Barnard, of the Warren St. Chapel. These reports showed that the Ministry at Large was needed and doing great good. The acceptance of the report was moved by Rev. S. K. Lothrop, who spoke of the claims of the poor to remuneration for their labor, protection, civility, kindness, attention, and above all to the priviliges of the Gospel of Christ. Rev. Mr. Ellis, of Charlestown, called out by an allusion to the ministry to the poor recently established in that city, followed Mr. Lothrop. He referred to the origin of the Ministry at Large, growing naturally out of the fact, that pastors in cities and large towns having charge of regular parishes, were unable without neglecting their appropriate duties, to attend to the calls upon them to minister to the destitute. He then urged the importance of having a manly, robust piety engaged in taking care of the poor: and the danger of leaving this work to a sort of sentimental benevolence. He thought physicians might do great good if they would attend to the moral as well as physical necessities of the poor. Mr. E. closed with an excellent remark as to the manner in which vagrants might be turned into angels. An angel is a messenger. Let then each of these beggars be regarded as an angel sent by providence to remind us of some worthy poor man or woman, who deserves and ought to receive our sympathy and aid. This mode of viewing a well known annoyance, would soften our irritability, and do great good. Benj. Seaver, Esq. spoke of the larger pecuniary aid needed by the Fraternity, which he hoped would be readily granted.

We were sorry not to see a large audience present to express their interest in this excellent and truly Christian charity. The Ministry at Large deserves every encouragement, and should be liberally supported.

For the Register.

THE SEPARATION OF FAITH FROM RIGHTEOUSNESS.

I have said in a previous communication, that faith in Jesus is not to be separated from personal righteousness, nor is required instead of obedience to the Divine will. So far from it, we learn from the instance of Cornelius the centurion, (Acts x.,) that a man may truly "fear God, and work righteousness, and therefore be accepted with him," when he has never heard the name of Jesus, and of consequence has not exercised faith in him. We see that righteousness may exist in the soul of a Gentile, independently of faith in Christ. And it is personal righteousness.

It has been supposed by many that Cornelius was a proselyte to the Jewish religion, and therefore believing in a Messiah to come, was accepted not for his righteousness, but for his faith. There is however no such record, nor intimation. He is set forth as a Gentile, and righteous man, and yet ignorant of a Messiah to come. Faith in Jesus, which sprung up afterwards, was the manifestation of his righteousness. He was made acquainted with the name of Jesus, not that he might thus, and thus alone be saved, but that his righteousness might become more entire and active; that he might, as a disciple of Jesus, become a more active servant of God, and assist in advancing the new kingdom of righteousness on earth.

Not the greater portion, indeed, of those who come into the kingdom of Christ, are of the class of Cornelius the centurion. Christianity does not find men righteous, but sinners. Unless Christ had come to prevail on men, by his truth and spirit, to repent,—or, which is the same thing, turns to righteousness,—the world would be still in its sins. Only a few would be found, whose prayers and alms might ascend as a memorial to heaven. Though we perceive it possible for one to be righteous, who knows nothing of Jesus, yet Christian faith has its value in leading men to become personally righteous, who would otherwise have continued in their sins. Christ came for this. It remains therefore a great truth that righteousness, or, in other words, obedience to the Divine will, is the great condition of salvation. Faith is the efficacious *principle* of righteousness, is the quickening power of holiness, is the germ and element of holiness. It *"worketh by love."* Not a dead, but living faith, its very first pulse is *love*, and "love is the fulfilling of the law." Love is obedience, and faith in exercise is therefore obedience, and of consequence is not to be separated from real personal righteousness.

But it is urged by many that the Scriptures affirm "there is no one that doeth good, no not one," and therefore "an interest in Christ," through faith in his vicarious atonement is necessary, instead of the obedience which no man renders. Is it indeed so? Is the language of David, so many years before our Lord came, applicable now to all men, if it was ever intended to be applicable to all men? Then is the design of Jesus frustrated in "purifying unto himself a peculiar people zealous of good works!" Then are all the exhortations to be obedient, mere mock designs to make us try our strength to be holy, that we may discover holiness to be an impossible attainment! Then are all the solemn affirmations, that "without holiness no man shall see the Lord," to be explained away in such a manner as to release us from the necessity of becoming holy. Who can easily admit such conclusions!

The truth however is, that when David asserted "there is none that doeth good, no not one,"—he meant no more to be literally understood than when he said, "The wicked go astray as soon as they be born, speaking lies." And the best Hebrew scholars (Stuart, among them,) suppose that David, when he wrote this Psalm, had in his eye *a particular faction* led on by his son Absalom, who rose up to subvert his reign, and before whom he was obliged to flee for safety into the fastnesss of the wilderness

Moreover, a very different doctrine is taught in other Psalms as, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Men may select a text here and there, which seems to teach, or imply, that something else besides obedience—something instead of it—entitles to acceptance with God. They may hold to a faith, not as the *principle* and quickener of good works, but as necessary to be exercised in Christ *in the stead* of good works—necessary, because God will not accept our obedience, or because we have no obedience to show. But they wrest other passages. They force a foreign meaning into the passages they select. They go against the plainest tenor of the Bible—that God will render to every man according to his works. They substitute their own doctrinal schemes in the place of the truth as it is in Christ.

N. S. F.

NEW YORK CORRESPONDENCE.

REV. DR. SPRING.

In estimating the influence of a ministry like that of Dr. Spring, on a congregation of intelligent people, I am in fact estimating the moral influence of that particular type of Calvinism of which he is a respectable and accredited preacher. I am trying in this, as in my last letter, to show what effect is produced, by that system upon the moral and religious sentiments and habits of a people, with whom I have had much intercourse and think myself well acquainted. I have remarked heretofore, that that ministry has failed generally to lead its hearers to conceive rightly the paternal kindness and sympathy of the Deity, and that it has taught them to regard Him with fear and dread as an austere and arbitrary Being. Nothing will so mould the character and affect the life of a man as his notions of God. If his God be cruel, he will be cruel; if his God be cold, he will be cold, and *vice versa*. The fact is indubitable,—the philosophy of the thing is easily explained. Here, in my judgment, the system of Dr. Spring and all others of his creed, is grievously at fault and exceedingly mischievous. I do in my heart fully believe that the idea of a universal human brotherhood, can never be realised under those views of the divine character. I do not believe it possible, to make even a single Church association, or a neighborhood, or a family, an affectionate, loving community, with those views. It was the remark of one of the most gifted of intellects, that if Christ had rendered no other service to mankind than that of teaching them to say "Our Father," it would have been worthy of eternal gratitude. What a grand and glorious idea of a Father in heaven is the central attraction and illumination of the moral system. His paternal love and sympathy while drawing us to himself draws us to each other, making us one in Him, thus and only thus dissolving and annihilating those narrow, selfish and hostile feelings which have kept men so long and so widely apart. I must repeat my sincere belief that the preaching of which Dr. Spring's is a very respectable example, fails to present this great central idea of an Infinite Father, and not only so, but worse than that, substitutes for it a Being who is our greatest and sternest Antagonist.

As to the other point which I merely named in my last, that the preaching in question fails to impress a symmetrical view of duty upon the minds of its hearers, I think the fact must be admitted, however we may account for it, that our Orthodox brethren are less scrupulously exact about some of the very plainest precepts of the law, than they are about some of the most doubtful and difficult matters. Take a case which has just occurred under my own notice. A friend of mine, a standard member of Dr. Spring's Church, was lately invited to take tea, and spend the evening with a few friends at the house of an old acquaintance. He went, and instead of a few friends which he supposed would be three or four, probably five or six, he found perhaps twenty, among whom were several young Ladies and Gentlemen. As the evening wore on, and the liveliness of the young people increased, some one proposed a little dancing, and sure enough before long half a dozen couple were tripping it in nothing more extravagant, I am told, than two or three simple, plain, old fashioned rural movements. My friend who had been frightened and hurt exceedingly from the beginning at finding a *party*, as he called it, instead of a few friends, was now totally horrified, and leaving the house instantly, without a word to his friends the host and hostess, went to his home, overwhelmed with distress and shame so great that it was in vain he tried to sleep. Guilty! Guilty!! Guilty!!! cried my unhappy friends' conscience; not that he had danced, but because he was present, not knowing what was to happen, when the dancing commenced. After tossing restlessly for a while on his bed, he at length arose and gave vent to his wounded spirit by writing a history of the case, and appending a severe lashing to the parties who had beguiled him into the awful maelstroom. On the morrow he took his manuscript to the editor of his favorite paper, whodeclined it on account of its length!

Now if the company had consisted of half a dozen or twenty, and they had, some time in the evening, asked my friend to offer a short prayer, the conversation of the evening throughout might, I venture confidently to say, have been of the nature of back-biting, fault-finding, slander; or it might have been vapid, uninstructive, in short without a single moral or intellectual excellence to recommend it, and my friend's conscience would have been perfectly composed and comfortable. I know it, because I have seen that very thing happen more than once with this same Gentleman.

Nor is there any thing uncommon about this case. Parallel instances are of daily occurrence, and every body knows it. We find every where under a certain system of religious instruction, men who seldom think of paying their just debts until compelled by the law, or the fear of the law, who are nevertheless remarkably devout in their families and at prayer meetings, and in revivals of religion. Indeed, I have often heard Orthodox people admit that mere moralists, business men, and even Unitarians, were more precise and punctual in meeting pecuniary obligations than themselves, alleging as the reason that mere moralists and the like have nothing else to hang a hope upon. A comforting view of the case undoubtedly!

The question is, how comes it to pass, that under preaching like that of Dr. Spring's, such a hideously distorted system of morals as above referred to is tolerated and cherished—that the obligation to be just in our dealings, kind, courteous, forbearing, forgiving towards our fellows, and the like, make less impression upon the conscience than those matters which are of doubtful force, such as the instance above of appearing in the midst of a lively assembly of twenty, where a simple country dance was permitted? The answer I apprehend is, that the morality of the Gospel as a system, as a whole, is not preached in these pulpits. We have systems of theology, schemes of religious belief, but no well-digested, well-proportioned exhibition of the practical duties of life. It is assumed by these teachers, that their great business is, to establish their people in the right path, and then the life will take care of itself.

Now, I am far from supposing that the opposite extreme is the true course of the ministry, viz: neglecting wholly to inculcate right principles and opinions, and applying the whole form of public teaching to the direction of outward manners merely. Neither extreme is wise or right. Action without principle is nothing, and principle without action is nothing. A right faith is in order to a right practice, and the business of the religious teacher is to see to both—to see that both are in harmony, and just here our Dr. Spring fails to make full proof of their office. Their preaching is a perpetual rehearsal of a creed, and whether it does or can produce in the life, the peaceable fruits of righteousness, does not gain the attention as it should. They rarely dwell upon the common every day duties. A preacher of Dr. Spring's school might preach a dozen times in the year on any one doctrine without exciting a remark, but if he should speak as often about any one duty, it would be noticed as an extraordinary thing, and his people would wonder what it meant. From this omission habitually in the pulpit, of instruction respecting the moral duties, arise in a great measure those crude and distorted notions to which I have referred.

A notable instance of this occurred under the protracted ministry of the late Dr. Emmons of your State, as witnessed by the venerable preacher himself. After serving his flock at Franklin for fifty years, he delivered a semi-century sermon, in which he stated that when he first settled among them they were a very correct, orderly people, but now, after the labors of fifty years had been bestowed, they were greatly altered for the worse in conduct and manners. The sermon is printed, and you can refer to it among his occasional discourses. He had instructed them in the decrees, the atonements and other doctrines, but he had not instructed them in correct conduct.

Truly yours,

Crito.

We do not hold ourselves responsible for all the opinions expressed by our correspondents. On the following communication we would make one or two remarks. We do not think that the present observance of Sunday rests entirely on its benificent influence, though that unquestionably is a very strong reason for it. A regard was had to this day in the earliest ages of the church, and then its observance was not much unlike ours. It has, we believe, been handed down from the apostles, and though labor on that day was allowed to the poor even by Constantine in his law for the observation of the day, we are to regard that only as yielding, in a matter not of essential interest, to the wants of the people. But now the great purposes of the day, the religious instruction and life of the people, as well as rest from toils which would otherwise be too heavy, would be lost, if the usual occupations of the week were continued. We do not like to see any class of men, engaged in an honorable calling, referred to so disrespectfully as the clergy here are by our correspondent. It is a mark neither of good temper nor good taste, though we have no reason to doubt his kindness of feelings. Let views of truth and duty be discussed without disreputable charges in respect to motives.

For the Register.

THE SABBATH.

Mr. Editor,—In the discussion of every new subject, there are more and more developements in the public mind of a lack of faith in the power of truth. And more, a sort of infidelity that God's truth, if received, will curse rather than bless its recipient. It is said that the Catholic, in his superstitious regard for the imagery of his church, is more spiritually benefitted, than he would be were his mind disabused in this respect. And hence, it follows, that every effort to dispel error and superstition, will prove an encumberance on the progress and welfare of society. Much the same feeling was manifested by the board of Foreign Missionaries, a year or two since, which they expressed as follows. "It is the duty of the Board to prosecute the work of saving souls, without attempting to interfere with the civil condition of society, any faster than the consciences of the people become enlightened." Religious forms, or Christian truths, are deemed by many too dangerous for free discussion. They would fain let these topics lie quiet and undisturbed, it may be, till "the consciences of the people become enlightened."

I have been led into these reflections, at this time, by the recent developements made in certain quarters in regard to "a better observance of the Sabbath." Many good people, no doubt, believe the Sabbath to be to us all it was to the Jews, and much more. Amid the thunders and lightnings of Sini, they believe that God spake to us as well as to "*his chosen people*," to "*Remember the Sabbath day and keep it holy:*"

There is no doctrine, I believe, advocated at the present day more imperfectly understood than is this. By assuming the whole ground generally at first, that certain parts of the Jewish religion are binding now, and always must be, on account of its origin, and rejecting other parts for the same reason, these men give the largest latitude, which the most sceptical could desire. Now I would place this question, as I would every other, on an impregnable foundation. When, therefore, I hear the Sabbath spoken of, as a divine institution, that is, that the day we now observe, had its origin at the creation, and that Christ recognized it, and intended to make it perpetual, I feel bound to protest against any such doctrine, as truth. The Jewish Sabbath once had its claims; the Christian Sunday now has *its* claims. The first and primary object of the Jewish Sabbath was rest; the first and primary object of the Christian Sunday, as I understand it *now* is moral, religious and intellectual improvement. The Jew who should sit unemployed, or who should sleep through the day, would have kept the Sabbath with a punctillious observance, rest from labor being the great essential and leading idea of a Jewish Sabbath. The Christian who should rest from labor, but who should neglect to cultivate the best faculties of his nature on that day, would violate one of the primary objects for which the day is now set apart.

For what purpose then was the Jewish Sabbath established? I shall not attempt to settle this question, as there are various reasons assigned for its observance. It is immaterial in the discussion of the present question, whether either one, or the whole together, of the various reasons given for the observance of the Sabbath, is the true one. Suffice it to say, no Christian professes to keep the day now for either of the reasons set forth in the Jewish record. The purpose for which the Christian Sunday is kept, is to celebrate the resurrection of Christ. They chose that as *the* day, not because of any peculiar holiness being attached to it above any other; but from an affectionate remembrance of their divine Master. Indeed we are informed by authentic ecclesiastical history, that the early Christians did not abstain from labor on Sunday as a part of the appropriate observance of the day; that the idea that it was wicked to labor on Sunday did not prevail till near the end of the second century. The priests then had become powerful and found it for their advantage to propagate this notion.

I regret to say, that the priests, many of them at the present day, seem disposed to enforcet his same antiquated notion. I have lately received two sermons from a friend, in which *the fourth commandment* is appealed to in support of Sunday. I am not surprised at this: from the *want* of evidence in the book which *Christians* should appeal to it, it is natural to seek elsewhere for authority. For *authority* seems to be thought necessary, by some, to inforce an obligation in morals. A *thus saith the Lord* in so many words, is all that will do. Not being able to find a positive command in the New, a resort is made to the Old Testament. Once the doctrine was taught that it was a divine command to appropriate one tenth part of your income to the support of the priest, and for other religious purposes. In this was the smell of selfishness so strong, that the people would no longer receive it as divine truth, and hence the doctrine is now absolute. It is to be feared that by the readiness with which the clergy give currency to the Old Testament views of the Sabbath, they are not wholly indifferent to their temporal as *well* as their spiritual wants.

I have been pained, of late, to witness efforts made by Unitarians to circulate Dr. Edwards's Sabbath manual. I do not speak of it on account of his Orthodox sentiments; far from it. He has a right to them if they seem to him true. The objection lies deeper. It is in an attempt to establish Sunday on Jewish foundations. It is picking from the Jewish code a law here and there and rejecting the rest. If we are under Jewish authority, let us have the law in all its rigor; if not, the less that is said about it, the better. Christianity can, and will stand on its own foundation. It needs no Jewish authority to support it; no, not even good and pious men. If Christ set apart any day of peculiar sanctity, let it be shown. If, as it is said, he recognised by his example the Jewish Sabbath, then by his example he recognised many other customs of the Jews. If, too, he recognised the *Jewish* Sabbath, by what authority is the day now changed? Not by any example or precept of Christ, or his Apostles, after the resurrection! *They surely* did not meet, according to the account, on the first day of the week! What, then, is the authority for the observance of Sunday? Its authority lies in the fact that it is improving to society. No sensible and well disposed person will deny this. There are thousands of questions which depend for their support on this, precarious as some think, foundation. Will not society adopt and perpetuate an unquestionable good?

C.

[For the Register.]

TO OUR SISTER IN HEAVEN.

M. P. T. AGED 20.

In memory of one to whom, since our last communion, the rite of the Lord's Supper had been administered for the first time, in the chamber of sickness.

Our Sister in heaven!
Though lonely our way,
Though fond ties are riven,
And bright hopes decay,
There still beameth o'er us a light more sublime,
Heaven's glory dispelling the shadows of time.

We meet at his altar
To honor Christ's name,
Yet faith and hope falter,
And dim grows love's flame.
But thou, gentle Sister, before the bright throne,
'Mid the glory and beauty, thy Master canst own.

Thou, past death's dark portal,
Earth's wearisome rest,
Of fountains immortal,
Dost taste, and art blest;
While memory still visits, in freshness and truth,
Like the love of an angel, the home of thy youth.

Our Sister in heaven!
When time is no more,
To us be it given
To meet on that shore,
Where the union is perfect, and glorious the rest,
And death cannot sever the band of the blest.

Y. L. L. E.

Keene, April 5.

OBITUARIES.

MISS SARAH W. FOSTER.

Died in North Andover, March 27th ult. Miss Sarah W. Foster, aged 29 years.

But a few months since and the subject of this notice was in our midst, and in the fulness of youth and hope. And now that she has left us forever, it is well to speak of her worth and virtues;—Our affliction is made easier in reflecting upon them,—our hearts are made lighter in

thinking and speaking of her as she was and as she conducted herself in life.

Her uniformly correct and upright deportment,—her fair and stainless character,—her cheerful compliance with every duty devolving upon her and her usefulness in the season of life and health, all these will live and continue with us, and she will not be forgotten. Although a weight of affliction has fallen heavily and suddenly upon a bereaved family, and the household hearth is made desolate by her death,—although parents, brothers and sisters have been compelled to drink deep from the springs of sorrow, yet we feel that there is a wisdom in this dispensation of Providence which is far above our understanding. The same wise Providence which has stricken our hearts with sorrow has meted out to us a strengthening and sustaining power according to the measure of our grief. While memory assists and enables us to recall and recount her many acts of kindness, which she was ever ready and willing to perform, and to which all who knew her intimately, will cheerfully bear testimony,—we are comforted, and derive much consolation in reflecting upon her life. True, sincere and devoted in all the friendships that she formed, we feel that she will long retain a cherished place in the hearts of all whom we are pleased to number as her friends. Numerous and sincere were the sympathies extended to her in her patient sufferings, and no one could have been more keenly sensible of the kind desires and efforts put forth for her restoration. But the summons had gone forth, and we felt that she, a beloved one of our number must die! Day by day we saw and felt that she was leaving us, and day by day our hopes of her recovery waned and grew dim. We saw too plainly in her changed and wasting form and features that the "stern monster" was hovering near us, preparing to sever the tie of love, affection and friendship, and to weigh down our hearts with anguish, grief and sorrow. We looked upon her as each breath grew fainter and felt that our most earnest desires to prolong her life were all in vain. She, herself seemed to have a premonition of her fate, and felt with us that her dissolution was near at hand. And yet she murmured not that she was thus early called to part forever with her friends, the home of her youth and childhood with all its pleasing remembrances and endearing associations,—She uttered no word of complaint, but patiently and with a willing resignation awaited the arrival of her last hour, wherein was wrought the mighty and mysterious change from life to death! The social household circle which has been waxing in strength and firmness for many years, has at last been entered by the ruthless destroyer. Death has seized upon his prey at the noon tide of life, and a beloved sister is missing. Her accustomed seat at the festive board is vacated—we miss her step, her form, her voice,—there is a void we fain would have filled, but the sad reality breaks upon us that she is gone, gone forever from our earthly home. She is taken from us,—removed we trust, to a purer and a better world.

DEA. EZRA ABBOT.

In Wilton, N. H. April 3d., Dea. Ezra Abbot, 75.

A benevolent, upright and pious man. They who knew him, will not say that these epithets are too strong to apply to him, whose exemplary life has done much to give a character to the small town in which he lived.

The father of a large family, he gave three of his six sons the advantages of a collegiate education; and to all his children, the benefit of the best schools and academies in the vicinity.

The inhabitant of a farming town, he exhibited an example of patient industry not only in agricultural pursuits, but in constructing, in conjunction with his deceased brother Samuel, the first mill for the manufacture of starch from potatoes ever made. The income derived from this source enabled him, although not wealthy, to do more than most of his townsmen for charitable objects. He manifested a wise benevolence, giving to promote the intellectual and moral improvement of his native town, and striving to provoke others to good works.

The religious society, of which he was for many years a member, is much indebted to him for his contributions; and his donations to the Unitarian Association evince that his charity was not confined to his own town. He gave his time as a teacher in the Sunday school unto the last Sabbath that he attended Church, he gave his counsel and experience to the young and to the erring.

His frugality, which underlaid his benevolence, his punctuality and self-denial were conspicuous. And his quiet, unaffected piety, diffused its influence like that of a sunny summer Sabbath upon all around.

During a protracted and painful sickness, his equanimity was unshaken. He died, as he lived, in full faith. His memory is embalmed in the hearts of his fellow citizens and "his epitaph is engraven deepest in the breasts of those, who knew him best."

JOSIAH C. SHAW, ESQ.

Died in Newport, R. I., on Thursday, April 1st. Josiah C. Shaw, Esq., in the 80th year of his age. He was a graduate of Harvard University, in the class of 1789 and had resided in Newport for the past 44 years, where he was universally beloved and respected as a kind and sincere friend, and a most devoted and loving parent. He died as he had lived, a Christian, and was most warmly attached to those views distinguished as Unitarian, and was from the first one of the principal supporters of the Unitarian church in that town.

MRS. SARAH BLAKE.

On Saturday, 10th inst. Mrs. Sarah, widow of the late Edward Blake, Esq.

There was much in the character of this estimable lady to command confidence and respect. Fidelity to principle, a controlling sense of duty, generous affections and a diffusive charity were its distinguishing traits. The advantages of her lot she gratefully accepted as calls to her beneficence; while to the trials, neither few or light, with which they were mingled, she yielded her meek and filial submission. Her friends were witnesses of the solicitude with which she satisfied the demands of conscience in the discharge of her social relations; and the poor, to whom she gave her time as well as her sympathy, have lost in her a most considerate and bountiful friend. For the faith and institutions of the Gospel she cherished the profoundest reverence; and never permitted anxiety or bereavement which were often her portion, to weaken her trust in God, or the assurance of her Christian hopes. [Daily Advertiser.

The following should have been copied into the Register of last week.

APPEAL TO THE PUBLIC.

The late riotous proceedings in Faneuil Hall, by which two meetings which were called to consider the subject of Licenses for the sale of spiritous liquors, were interrupted and defeated, and the rights of free discussion trampled under foot, have imposed upon the Executive Committe of the Boston Temperance Society the solemn duty of making this *Appeal* to the citizens of Boston. It is with deep mortification that they are compelled to allude to the fact now a matter of public notoriety, that in Faneuil Hall, the celebrated Cradle of Liberty, the very birthplace of American Independence, such scenes of violence and disorder should have occurred, and successful efforts should have been made to suppress the liberty of speech, especially on a subject of such acknowledged importance as the cause of Temperance. As citizens of Boston, proud of her attachment to law and good order, and jealous of her credit for decorum and elevated morality, we feel ourselves placed under the imperative necessity of laying before the public a brief and correct statement of those tumultuous proceedings which have disgraced this metropolis, against which we protest, and from which we appeal to that high sense of propriety, which has always characterized the inhabitants of this city.

It can hardly be necessary, as a preliminary remark, to state, what is already so well known, that the Committee obtained liberty of the Mayor and Aldermen to hold occasional meetings in Faneuil Hall, for several months past, for the laudable and peaceful purpose of promoting the cause of sound morals in this city. Such meetings have been held frequently, during the past winter, and have been presided over by several distinguished citizens—they have uniformly been opened with prayer by clergymen of different religious denominations, and they have been addressed with great propriety and eloquence by gentlemen from various parts of the United States.

It was in the course of the meetings thus held, under the permission of the authorities of the city, and in the quiet prosecution of the great work of the Temperance Reform, that those scenes of disorder occurred, the first of which was enacted on Friday evening, the 26th ultimo. The call of that meeting may be considered somewhat ambiguous, but the *object* of it, and the class of citizens invited by it, could, by no fair interpretation, be misunderstood, as it was expressly stated, that a gentleman from Vermont, where the question of *Licenses or no Licenses* had just been decided in the negative by a majority of six thousand popular votes would be present and address the meeting. That call was also anonymous, because it was not at all anticipated that any unfair, or stealthy, or sinister use would be made of an informal invitation. Some of the previous meetings in Faneuil Hall had been called in the same informal manner, and the rumsellers and their friends had occasioned no interruption of their proceedings; and it is presumed that the meeting on Friday evening would not have been disturbed, if the dealers in spiritous liquors had not been made specially restive by the late decision of the License question by the Supreme Court of the United States and by the public announcement of the presiding Judge of the Municipal Court of this city, of his determination to visit the full penalty of the laws against that traffic upon all offenders brought before him. It is only upon this ground, that we can account for a fact so discreditable to the city.

The second interruption of the meeting called by the Boston Total Abstinence Society, occurred on Tuesday evening last. The advertisement of that meeting was more formally announced, and its object cautiously stated, for the very purpose of preventing the enemies of temperance from wresting it from its legitimate design, and from re-enacting the disgraceful scenes of the preceding meeting. Notwithstanding all these precautions, we are compelled to state to our fellow citizens, that the meeting on Tuesday evening was far more tumultuous than the first. Noise and disorder prevailed during the evening, and great disrespect was offered to the President of the Society, whose duty it was to preside.—The friends of the license system, outraged all the principles of propriety and decency, and were so noisy that it was literally impossible to attend to the business of the meeting, and after many unsuccessful efforts to restore order, the meeting was broken up in utter confusion.

We are pained to be obliged thus to recite, to the public, scenes so disreputable to the individuals who were the chief instigators or actors in them, and which, we doubt not, will receive the decided and most emphatic condemnation of all the friends of good order. Is it possible that we have fallen upon times, when the liberty of speech, in the advocacy of public morality, is to be thus ruthlessly invaded? Has it come to this, that, in the city of Boston, the friends of Temperance cannot quietly assemble in Faneuil Hall, and discuss the propriety of licensing the sale of spiritous liquors? Has it even come to this, that some of the leading dealers in those liquors are so lost to all sense of propriety and social order, that they can, by their *presence* and voices, aid and abet the multitude in their boisterous efforts to suppress the right of free discussion? Must the voice which is raised in behalf of the widows and orphans of this city, made such by intemperance, be drowned by the uproar of superior numbers, who have improperly and surreptitiously thrust themselves forward in a Temperance meeting, and claim to control its proceedings?

To all these interrogatories, we believe that nine-tenths of the citizens of Boston will return a hearty and correct response, and go against all such scenes of disorder and violence. They will triumphantly sustain the inalienable right of every citizen to discuss freely, and publicly, the whole subject of licenses, and to remonstrate, with all seriousness, against a traffic which is the origin of three-fourths of the crime, and pauperism, and domestic wretchedness, which are afflicting our otherwise happy community.

In concluding this appeal to the lovers of order and the patriotism of their fellow citizens, the Executive Committee of the Boston Temperance Society cannot but congratulate the public upon the elevated and influential ground, which the cause of Temperance has attained. It has secured the cordial support of a large majority of men in the three learned professions, and of the merchants, manufacturers, mechanics and farmers in Massachusetts, in New England generally, and throughout the United States. It has secured the support of the Legislative wisdom of this Commonwealth, and of our sister States. It is accredited by the unanimous decision of the Supreme Judicial Tribunal of the country—a decision, the moral influence of which will be felt for good in every civilized nation under the whole heavens. Interest and appetite may, for a while longer, set themselves against the progress of this great moral reformation, but it is destined to go on in its benevolent career, till crime shall generally cease, the sorrows of poverty be assuaged, the tears of the orphan dried up, and the widow's heart shall sing for joy.

Moses Grant,
Dorus Clarke,
Jas. C. Converse,
Henry Plympton,
Daniel Kimball,
Lewis E. Caswell,
Andrew Bigelow,
W. B. Spooner,
Samuel Johnson,
William Thompson,
E. H. Chapin,
Wm. Sparrell,
Willis Howes,
} *Executive Committee.*

Boston, April 3d, 1847.

"FEED MY LAMBS."

The beauty of this scriptural command came to our mind forcibly on the afternoon of Fast Day when we witnessed at the Church in Bulfinch street, a delightful gathering of the children of the Rev. Mr. Gray's Sunday School, together with the little girls from the Orphan Asylum and a deputation of children also from the Institution for the Blind. It was a sight to mend the heart and to purify it from low and grovelling thoughts—a sight for remembrance and Christian hope. Here were upwards of four hundred children, girls and boys, met together for a Christian jubilee, and with their parents and teachers hymning their joy and gratitude to Heaven for that perceptive and spiritual nourishment which makes the innocent child grow up into the good man, extending all around a blessed and expansive influence. The excellent pastor (Mr. Gray) showed in the bright assembly of 334 children, composing his Sunday School, some not more than five years old, that he had "fed his lambs" with the true manna, preparing them hereafter as "earth's cherished flowers" to bring forth fruits of peace, hope and love. Never is melody sweeter than coming from the lips of happy Sunday School pupils, and, as the full volume of infant voices floated upon the air and filled the spacious church on Thursday, it awoke the mind to glad anticipations, whilst the inspiring hopefulness of the entire scene warmed us into transport. Gov Briggs, the Rev Mr Muzzy, and Lewis G. Pray Esq, addressed the children in a series of appropriate remarks, and it was regretted that Dr. Howe and Horace Mann, Esq. who had expected to have been present, were unavoidably prevented from attending. We have been glad to notice this peculiar anniversary celebration, as showing the influence of the Sunday School teacher, which, like that of THE MOTHER, is so great in its effect upon the infant mind. The great NAPOLEON once said, "my opinion is that the future good or bad condition of a child depends ENTIRELY upon the mother," and he attributed the very ambition which produced his elevation as an Emperor, to the training of his early years.—Scarcely less influential than the maternal encouragement, is the manner of the Sunday School teacher. Love and tenderness inculcating "precept upon precept and line upon line" of divine truth, has the greatest possible effect upon the plastic mind of childhood; It aids parental admonition and makes the life of the future man blossom as the rose and "smell to Heaven." [Transcript.

MISCELLANEOUS ITEMS.

SUMMARY. The new Baptist Church corner of Rowe and Bedford streets, was dedicated on Wednesday, 7th inst. Sermon by the Pastor, Rev. Mr. Hague.—Dr. William Ray of Albany has been a practising physician for fifty years. His medical brethren have celebrated his semi-centennial by a dinner.—The new city government in Cambridge was organized on the 5th inst. James D. Green is again Mayor.—There were one or two arrivals at New York, last week, with a few days later advices from England and the continent. There was no news of importance.—The steamer Oregon, on the sound, has been furnished with an anchor, made at Taunton, weighing 2110 pounds.—*Seven Days Later from Europe.* The Washington Irving (Train's Line) arrived on Saturday, 19 1-2 days from Liverpool. The Cambria did not arrive out until the 16th ult., having been detained twelve hours, and obliged to take a southerly course, on account of the ice. She suffered some damage in her wheels. Parliament was engaged in discussing the affairs of Ireland. The Queen appointed the 24th of March as a Fast day, on account of the famine. O'Connell is going to the south of Europe. His health has improved, say the latest reports. Queen Isabella of Spain, has quarrelled with her mother, and treats her husband with utter neglect. The dispute between Greece and Turkey, in regard to the insult given to the Ambassador of the latter, has not been settled. Famine and fever are causing great misery around Cork.—A Whig Mayor and a Whig majority in the Council, were elected in New York on Tuesday.—The Washington correspondent of the Journal of Commerce, intimates that the Castle of San Juan de Ulloa was not taken or compelled to surrender by our army, but was given up, on account of some secret arrangement. If this should prove true, taken in connection with the reported pacific disposition of Santa Anna, the war may be near its conclusion. At such a result the speedier the better, who will not rejoice?

At a stated meeting of the President and Fellows of Harvard University, in Boston, Feb. 27, 1847,

The President laid before the Corporation the following communication from Dr. Warren, resigning his professorship.

Whereupon—

Voted, That in accepting the resignation of Dr. John C. Warren, as Hersey Professor of Anatomy and Surgery, this Board is deeply sensible of the important services rendered to the University by Dr. Warren; and holds in grateful recollection the successful exertions made by him, for a period of more than forty years, and in continuance of those of his honored father, to raise the character and promote the interests of the Medical School

Voted, That Dr. Warren be requested to continue in the discharge of the duties of his office till the close of the present academic year.

Voted, That the President be requested to communicate to Dr. Warren a copy of the foregoing votes, with the assurance that this Board cordially reciprocates the friendly and respectful sentiments expressed toward the Corporation and the University in his letter of resignation.

On vote by ballot, Dr. John C. Warren was chosen Emeritus Professor of Anatomy and Surgery in the University, in consideration of his faithful and valuable services as Hersey Professor of Anatomy and Surgery.

A true copy from the record.
JAMES WALKER, Secretary.

The population of Russia amounts at the present moment to sixty millions, of whom 54,092,000 are in European Russia, 4,850,000 in Poland, 1,525,000 in Finland. Siberia, the Caucasian provinces, and the American colonies have not been included in the census.

The population of St. Petersburgh, which is now composed of 440,000 souls, presents this singular circumstance, which is certainly unique in Europe, that it counts nearly twice as many men as women, 292,000 men, and only 148,000 women. The number of marriages in this city is progressively decreasing, and that of the births of natural children is on the increase.

A Belgian Journal relates that about a dozen poor persons, driven from their huts by a fire, went to seek for shelter from a chateau near Alost. In the absence of the proprietor, the interdant consented to lodge them in a granary filled with sacks of wheat, on the condition that they would not touch it. They remained there three weeks, going out to beg in the neighborhood in the morning, and returning at evening, often without bringing back anything. But faithful to their promise, they suffered hunger rather than touch the grain that surrounded them, and when the proprietor returned at the end of the time he found all his sacks untouched. Moved by such noble forbearance, he promised them that he would himself have their dwellings rebuilt.

INSURANCE AGAINST SICKNESS. Among the numerous applications for incorporation which have occupied the attention of the Legislature during this session, there have been several for the charter of Health Insurance Companies. The design of these institutions is to insure their customers (on their paying a small sum per annum,) a certain sum per week during any incidental sickness throughout the term of one year; the rates of premiums to be regulated by tables similar to those used in the life offices, and every claim for sick-money being vouched by the affidavit of a respectable physician. In the bills before the House, it is stipulated that the profits shall be divided among the stockholders and the insured; the dividend to stockholders never to exceed ten per cent; the terms and conditions of the policy to be subject to the approval of the Governor and Council; and there are a number of other restrictions and guards which are believed to render the charters safe and acceptable. The general design and plan of these Companies strike us very favorably. They will be specially valuable to the laboring and poorer classes of society; and if they are judiciously managed, they must prove highly beneficial to those whose income is limited and dependent on daily labor. [Traveller.

REMARKABLE LONGEVITY. There is living in the town of Frankfort, near Utica, a man by the name of Harvey, 111 years of age. He is now, and has been for about three-fourths of a century, a preacher of the gospel. He was born in Dutchess county, N. Y., and distinctly remembers running about in the woods there 100 years ago. He has occasionally devoted some attention to agriculture, but has chiefly been engaged in the duties of his profession. He walks without any assistance except that of a staff. His conversation, and also his style of preaching, is animated, and frequently his eye brightens with the vivacity of youth. His mind is surprisingly active and vigorous, and his voice is sufficiently strong to fill a house capable of holding 1,000 persons or more. Wherever he goes multitudes flock to hear him. To use his own words, he "can draw more folks than five horses." He preached in Amsterdam, N. Y., while I was there in August last. Not having an opportunity to see him, I wrote to Rev. W. Hutchinson, Pastor of the Baptist Church in that place, and from him the above facts, in regard to this venerable patriarch, have been obtained. Truly the man who has seen the generation with which he came upon the stage, and the two succeeding ones, pass entirely off, and still lives to see another that has acted half their part, is a curiosity. Occasionally a primitive oak comes through the hundredth winter, with its foliage green and its branches broken. Yours, respectfully,
JOHN NEWMAN.
[Whitehall Chronicle.

DISASTERS AT SEA DURING THE YEAR 1846. Principally upon our own coast The particulars of the loss of vessels enumerated below, have been published in the Sailors' Magazine for the past year.

Ships	64	Sloops	38
Barques	61	Steamers	9
Brigs	129		
Schooners	194	Total	490

The above belonged to the following nations:

United States—		Spain—	
Ships	28	Ship	1
Barques	18	Barques	2
Brigs	74	Brigs	3
Schooners	168	Schooner	1
Sloops	17	Sweden—	
Steamers	6	Ship	1
England—		Barques	2
Ships	27	Brig	1
Barques	28	Holland—	
Brigs	29	Brig	1
Schooners	17	Sardinia—	
France—		Sloop	1
Ship	1		
Barques		Total	432
Brig	1		

To which are to be added 58 vessels lost in a single gale at Havana and Matanzas, making 490 in all. The number of lives known to have been lost is 535. 27 vessels are still missing.

THE WAR. As all our readers doubtless know, Vera Cruz, City and Castle has been taken, after two or three days' bombardment. The details can be easily imagined. The loss on the American side was small: though some officers in both the army and navy were killed. The Mexicans suffered dreadfully. Half of Vera Cruz was destroyed. About a thousand of the *enemy* were slain: one half, it is said, *women* and *children*. This scientific destruction of a city and an immense number of human beings, is of course a glorious victory: glorious in exact proportion to the ruin and devastation caused thereby. Santa Anna is said to be in Mexico and desirous of peace.

☞ We hope the following in regard to Gen. Taylor is true. There is another story we should be glad to see contradicted. It is said Col. May earnestly entreated Lieut. Crittenden, who was bearing a flag of truce, to call upon an exposed body of Mexican cavalry to surrender and avoid being cut to pieces, to delay the execution of his mission of mercy until he could *give them one charge*. The story is told as if it were an honor to Col. May. In our opinion, if true, it shows him to be a blood-thirsty tiger, having only the courage of the brute.

GEN. TAYLOR. *Significant Expressions.* It is with regret we notice in some of our papers, extracts from letters purporting to be written by persons in the immediate confidence of Gen. Taylor.

Many of the expressions said to be uttered by him are so at variance with the character of the man, and his usual mode of addressing his officers and men, and are so low and vulgar, that we take this opportunity of denying them *in toto*. The expressions attributed to the General are, "*Boys, give 'em Jessie*," and "*Give 'em hell*," etc., etc.

By a reference to the official correspondence, and the tone of all respectable letter writers, it will be perceived that in no one instance has the General been charged with descending in the scale of the gentleman and the soldier, and we venture to say that the expressions attributed to him have their origin only in the excited imaginations of certain letter-writers.

This taking a liberty with a man's name, whose exalted station and general coolness and bravery in battle place him so far above these manufacturers of words, is the height of presumption, and we are surprised that they were ever permitted to find a place in a respectable journal. [N. O. Mercury, March 30.

The following is part of the glorious victory at Vera Cruz.

I was in the Governor's palace, a very fine building, occupying one side of the Plaza, in which General Scott has his headquarters, and was looking into a very handsome room, where it was evident a shell had struck, when a Mexican gentleman came up and offered to show me over the house. I followed him, and directly we came to what had evidently been a superb room, but then almost entirely torn to pieces; he pointed to a place beside the door which was blown out. "There," said he, "sat a lady and her two children; they were all killed by the shell which has wrought the injury you see."

CATTLE FOR BRIGHTON BY RAILROAD. To one unacquainted with the resources of the Connecticut valley from here to the Vermont line, and the practice of its farmers, the great numbers of cattle, which are weekly carried over the Connecticut river and Western Railroads to Brighton, appear a matter of astonishment. An extra train, specially for the conveyance of stock to market, leaves Greenfield every Friday morning and proceeds directly to Brighton, arriving there the next day. These trains are generally as large as one powerful locomotive can draw; and sometimes even extra power is needed to carry them over the high grades and the short curves. The train from Greenfield, yesterday, consisted of twenty-five long cars, twenty-one of which were filled with cattle, and four with sheep. From 10 to 12 head of cattle are carried in each car.—While the train was passing on to the Western Road yesterday, the door of one of the cars swung open and a big fat ox tumbled lazily out. Fortunately he cleared the track and got up and walked off, but was soon recaptured. [Springfield Repub., 10th.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union at the Vestry of Rev Mr Coolidge's Church, on Monday evening next, April 19, at 7½ o'clock.

Question—How far is it the duty of Sabbath School Teachers to urge upon their pupils the importance of observing the Christian ordinance of the Communion!
ap17 T. GAFFIELD, Sec.

☞ SUNDAY EVENING. The Delegates of the Fraternity of Churches recently appointed for the coming year, are requested to meet at the Chapel of the Church of the Savior, in Bedford street, To-morrow Evening, at 7½ o'clock.
R. C. WATERSTON, Secretary.
ap17

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Auxiliary Associations are requested to make their annual payments to the Treasurer of the Parent Association, HENRY P. FAIRBANKS, Esq., No. 56 Pearl street, on or before the 20th of May.
CHARLES BRIGGS, Gen. Sec. A. U. A.
ap17

☞ SUNDAY SCHOOL SOCIETY. The Annual Meeting of the Sunday School Society, for the choice of officers, will be held on Wednesday, the 21st inst., at 4 o'clock, P. M., at No. 94 Washington street.
S. G. SIMPKINS, Rec. Sec.
ap17

☞ TEMPERANCE—SUNDAY EVENING, 18th inst. The Rev WILLIAM HAYNE will deliver an Address in the Old South Church, at 7½ o'clock, on the 'Relation of Employers to their Young Men.'

A collection will be taken in aid of the Temperance Reform.
MOSES GRANT,
President Boston T. A. Soc'y.
F. R. WOODWARD, Sec'y. a17

☞ WORCESTER ASSOCIATION. The next meeting will be held at the house of Rev Mr Lincoln of Fitchburg, on Tuesday, April 20th, at 5 o'clock, P. M.
ap17 H. WITHINGTON, Scribe.

MARRIAGES.

In this city, on Thursday evening, by Rev Dr Young, Mr Martin G. Bates to Miss Charissa S., youngest daughter of Josiah Stedman, Esq.

7th inst, by Rev Mr Huntington, Mr Charles B. Dupee of Brighton, to Miss Emeline M. Wellington of this city.

In Roxbury, 7th inst, by Rev Dr Putnam, Mr Joseph Robbins to Miss Mary Woodward, eldest daughter of Albert T. Gray, Esq. all of R.

In Roxbury, 13th inst, by Rev Dr Choules, Wm Prescott Dexter, M D, of Brookline, to Margaret daughter of the late Hon William Austin, of Charlestown.

In Charlestown, by Rev Mr Curtis, Mr Charles N. M. Lincoln to Miss Mary A. Shattuck.

In Somerville, on Thursday evening, 8th inst., by Rev Mr Sargent, Mr John Gordon of Boston, to Miss Julia P. Silver of S.; also, Mr David R. Hersey of Boston, to Miss Lydia J. Trull of S.; Mr George Sherman of Somerville, to Miss Emeline A. Wyman of Charlestown.

In Groton, 6th inst, by Rev Mr White of Littleton, Louis E. Fisher of this city, to Lydia Augusta, youngest daughter of Mr J. M. Porter of G.

In Cohasset, 4th inst, Mr James A. Wilkins to Adaline A. daughter of Capt George Beal.

DEATHS.

In this city, 11th inst, John E. Thayer, Jr. 3½ years, youngest child of Mr John E. Thayer.

10th inst, Mrs Sarah Blake, 71.

10th inst, Mr John Barnard, 57, of the late firm of Cottons & Barnard.

On Saturday, 10th inst, Mr Isaac Jennison, 44.

At his residence, in Dorchester, on Tuesday morning, William Oliver, Esq. 66.

In Dorchester, 9th inst, Mrs Mary, wife of Nathaniel Clapp, 63.

In Quincy, 11th inst, Mr Elisha Marsh, 65.

In Stoughton, 3d inst, Miss Mary Eliza Guild, 21.

In Taunton, Mr Daniel Leonard, 77; Miss Elizabeth Holmes, 86.

In Fall River, Sarah, wife of Mr Abraham Borden, 68; Dr J. Sexton, 61.

In Falmouth, 6th inst, Capt John Crocker, 75.

In New Bedford, after a very short illness, Capt Alfred Kendrick, in the 71st year of his age.

On Sunday morning, 11th inst, Mrs Lavina, wife of Wm W. Smith, 35.

In Newport, RI, 1st inst, Josiah Crocker Shaw, Esq. in his 81st year, a graduate of Harvard University in the class of 1789.

In Plainfield, NH, Jan 27, Capt Philip Spaulding, 92. He was born in Plainfield, Ct. He entered the army of the revolution in his 21st year, and was stationed at Roxbury, Ms. during the memorable 17th of June, 1775; afterwards at Dorchester Heights, when the British evacuated Boston. He was one of the number that made good his retreat from Governor's Island at the evacuation of New York by the American army; was at Harlem, West Point and the battle of White Plains, also at the conflict at Stillwater and retreat and capture of Burgoyne. After the war he returned to his native State, and having become the head of a family removed to Plainfield, N. H.

In Knoxville, Tenn, 1st inst, Mrs Ann Eliza White, relict of the late Hon Hugh L. White, for many years a distinguished member of the U S Senate from that State.

In Cincinnati, 4th inst, Dr Noah Worcester, in his 36th year, a graduate of Harvard University in the class of 1832.

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HENRY PETTES & CO.,
No 224 Washington street, Boston.
ap17 6tis

BOARDING SCHOOL AT FRAMINGHAM, FOR BOYS. The first term of the seventh year will commence on Monday, May 3d. Terms, course of instruction, &c., as usual. Circulars will be sent to those who desire it.

Reference may be made to the following gentlemen of Boston, who are or have been, patrons of the school:—Hon. John C. Park, Dr. A. B. Wheeler and E. Baker, R. B. Callender, B. Callender, Henry Smith, David Reed, Mason J. Chapin, Edmund Jackson, Daniel Perkins, Sanford M. Hunt, Benj. Brown, Jr., Benj. Poor, Bradford Sumner, James C. Dunn, John D. Williams, Nahum Jones, Wm. Bird, Thos Snow, J. M. Barnard, Esqs.
JAMES W. BROWN.
ap17 is8w

BROOKLINE JUBILEE. IN PRESS—A Discourse delivered in Brookline, on the Fiftieth Anniversary of the Author's settlement, by John Pierce, D. D., together with a full account of the Celebration, including Speeches, Letters, &c. Will be published in a few days by JAMES MUNROE & CO., No. 134 Washington, opposite School street. ap17

THE ACCOUNT RENDERED. This day published, "A Sermon preached at Jamaica Plain, Feb 21, 1847, by Joseph Henry Allen, on resigning his Pastoral Office there."

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap17

NO. 153 of LITTELL'S LIVING AGE—Price 12½ Cents.

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RURAL CEMETERIES. The Rural Cemeteries of America: a new and beautiful work, consisting of Landscape and Monumental Views, selected within the hallowed precincts of these magnificent National Institutions. This truly American work will comprise a series of views in Mount Auburn, Laurel Hill, Green Mount, Mount Hope, Green Wood, Albany Rural Cemetery, etc. etc. etc.

The first series will consist of views in Green Wood, and be completed in six parts, (each part containing three exquisitely finished line engravings,) price fifty cents per part.

The second series will be appropriated to the scenery of Mount Auburn, and completed likewise in six parts.

The designs are from sketches taken by James Smillie, and engraved in the most superb manner by the best artists of the present day. The literary descriptions, etc., are from the pen of Nehemiah Cleaveland.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap17

REMOVAL. CROSBY & NICHOLS give notice that they have removed their stock of Books, Stationery, &c. to No 111 Washington street, nearly opposite their old stand, where they hope for the continued patronage of their friends and the public.

☞ The Depository of the A. U. A., and the Office of the General Secretary, are removed to the same place.

☞ CROSBY & NICHOLS have for sale a general assortment of School, Theological and Miscellaneous Books. Particular attention paid to furnishing SUNDAY SCHOOL LIBRARIES.
ap10 111 Washington st.

PEABODY'S ADDRESS. An Address delivered before the Newburyport Female High School on the 3d Anniversary of its establishment, Dec 19th, 1846, by Andrew P. Peabody, second edition, published and for sale JAMES MUNROE & CO, 134 Washington, opposite School st. ap10

CONVERSATION. Will be published in a few days, an Address delivered before the Newburyport Female High School, on the third Anniversary of its establishment, Dec 19, 1846.

JAMES MUNROE & CO., 134 Washington, opposite School st. ap3

DR. GANNETT'S Address on Judge Davis. A Sermon occasioned by the death of Hon John Davis LL. D., preached Jan. 24, 1847, by Ezra S. Gannett this day published by CROSBY & NICHOLS, No. 118 Washington st. mh13 is 3t

MR. WEISS'S PEACE SERMON—UNITY AND PEACE. A sermon preached before the Church of the Unity; Worcester, Jan. 10, 1847—by John Weiss, Preacher of the first Congregational Church in Watertown; and published by request. Can be sent by mail to any part of the United States, Postage 2 1-2 cents a copy. Ten copies for one Dollars, single 12 1-2 cts. Address Elihu Burritt & Co. Publishers Worcester Mass., or Wm. D. TICKNOR CO. Boston, Mass. is3w mh13

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Being desirous not only to keep all the customers we have, but to make as many more, WE SHALL USE WELL ALL WHO CALL UPON US. It is a common thing *to advertise* to sell lower than every one else; we only wish customers to examine for themselves. *We* have but one price, but that, *we know our own interest* well enough to make *as low, if not a little lower*, than can be found under any circumstances, at other places.—Purchasers will find at this Establishment not only the
RICHEST AND BEST GOODS IMPORTED,
But also a full and complete assortment of MEDIUM AND LOW PRICED FABRICS.

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IS THE LARGEST IN NEW ENGLAND, *probably the largest in the United States; and we have not a dozen Cashmere Shawls in our store, which were not imported by ourselves, which enables us to sell much lower than those who buy on this side. Almost all retailers advertise that they import these Goods, but it is not true; there is not another on the street who does so.*

IN RICH DRESS SILKS,
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BLACK SILKS,
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POETRY.

[For the Register.]

IMPATIENCE.

BY JONES VERY.

Thou chid'st the wind and snow and sleet and ice,
That still delay the Spring when Spring is near.
Thou see'st the grass as if already green,
And scent'st the flowers, and hear'st the song of birds.
Then why this disappointment of my hopes,
You ask? What! Would you have the year come forth
To fail, and die? This wind and snow and ice,
This second winter was not made in vain.
'Twas sent to retard and check the vital powers,
That else with fatal haste might swell the grain,
And cause the fruitful trees too soon to bloom.
O'ertook by sudden frosts and icy blasts
Nature in all her glow of life would droop,
And famished millions perish!

Scorn not slow Nature's work; chide not her ways,
For they are ordered everywhere aright;
But from her wisdom learn *thou* to be wise.

[For the Register.]

WATCH AND PRAY.

Pilgrim o'er time's narrow way
Toiling, trembling, watch and pray!
Ere his coming thou canst see,
May the Savior call for thee.

At the morning's dawning time,
At the sun's meridian prime,
Or when gentle night dews fall,
Thou mayst hear the Master's call.

From his vineyard's blest employ,
From thy fireside's quiet joy,
From toil's busy bustling day,
He may summon thee away.

Watch and pray! So let thy heart
Wait the mandate to depart,
That the call of death may be
As an angel's voice to thee.

Toiling in the humblest sphere,
Joyful, thou the call shalt hear.
Sleeping on thy couch of rest,
Thou shalt wake among the blest.

Holy Father! in our day,
Grant us so to watch and pray,
That our latest earthly breath
Find us faithful unto death.

Keene, N. H. Y. L. E.

[For the Register.]

ABD-EL-KADER.

Humanity, with kindling eye,
Thy fruitful field more closely scan;
Point out, beneath a foreign sky,
Another *Man*.

Mark well the stamp upon his brow:—
Nature, thy work is fully done;
Alone his knee to thee will bow—
He is thy Son.

His restless arm is never slow
To deal the lightning of his soul,
In vain the strife of mightiest foe
Burns for control.

Behold, where France, with honey'd word,
Her siren song has stoop'd to sing—
There does the flaming of his sword
Hiss—"I am King!"

In vain do treason, sword, and toil
Exhaust their deep and direful store;
A "Christian" foot but treads his soil
To slip in gore.

He has one God—a Prophet one;
His silver crescent ne'er has fulled;
To him, "God's well-beloved Son"
Ne'er walked this world.

He knows no valor but in fight;
His heart has never read the Word
Which teaches, that the only might
Is, *doing good*.

But, Christian! stretch thy loving hands
To this brave prince who rightly reigns,
Call back thy bloody robber-bands
From off his plains;—

And thou shalt find, his mighty heart
Throbs strong with Nature's warmest tide,
His iron hand shall drop the dart
Low at his side.

And while he keeps his shining way
Across our lower, cloudy sky,
To tell us that the Hero's day
Can never die—

His soul shall melt before the tone
With which the Christian calls him—brother,
This mighty weapon he must own
Who would no other.

Savannah, Ga., March 12, 1847. F. W. G.

MISCELLANEOUS.

THE CANKER AND THE CURE.

BY SYLVERPEN.

Baron Thrashem was one of the very wisest and profoundest lawyers on the judicial bench; to say nothing of his extraordinary research amidst such ethic doctrines as relate to the origin of evil: to say nothing that these doctrines were always stated by him so precisely and logically, that the minutest link in his chain of causation never showed a flaw: to say nothing that he had espied the very topmost bought of the goodly tree of sin, and dug down (in his own opinion) nearer to its far hidden and obscure root than any other man; to say nothing of these things, he soviewed all reformatory law for crime as twaddle from the humane school of philosophy, that had he had his own stern will, every statute and every law against the criminal should have been burnt, and replaced by those two very tangible and summary process for curing evil—the halter and the gibbet.

Thirteen years ago this very next Lent-term, the baron had gone circuit to the north. His old clerk Rednot had gone circuit too, and old Joe Bottle, who prided himself upon having been the judge's servant forty-two years, had taken coach that very morning to visit some country relatives. None were left in the old dull house in the old dull square, but the maid of all-work, and the cook, and the housekeeper, summed up in the person of Becky; for the judge had neither a grand house, a grand equipage (for an old jobbing coach had taken him down to Westminster, and on circuit, for the last twenty years,) nor many servants; but simply a very grand library, every book in which—according to the fully united opinions of Rednot, Bottle, and Becky—he knew by heart, from its first letter to its colophon; excepting certain books on a certain right-hand shelf of the large bookcase, at which he had been seen to smile so satirically and so often, that they were supposed to contain opinions not worth a farthing to the great mintage of the judge's mind, but were doubtless simple, irreverent, and untrue. Be this as it may—upon this certain morning, Becky, whose simple heart knew no bounds in its reverence and duty to her stern master, was busy in the library, when her ear was caught by the low voice of a child outside the area-rails. She had at that moment lifted up from the library-table an old-fashioned massive silver inkstand, and turning round saw that it was a wretched, sharp-faced child, who probably attacted by her cap, as seen above the window-blinds, had stopped to beg. Her kindly thoughts in a moment were travelling fast between the twopence in her pocket and the hot roll left in the oven from Joe's breakfast, when the postman's quick rap was heard at the hall-door. It was a letter from her master Becky was sure, and all in an anxious tremor—for Thrashem wrote but seldom when from home, and then only on some urgent point, she hurried breathlessly to answer the door, with the duster and inkstand yet in her hand. Recognising her master's stiff, straight characters on the letter, and as the postage was to pay, she, in the anxious absence of the moment, set down the duster and the inkstand on the step, while she dived down for her purse into the hidden mysteries of her capacious pocket. The postman was leaning carelessly on the area railings looking down the street; and when she had stepped to him, given him the money, and come back again the inkstand was gone, the silver inkstand that the judge prized so highly! In the first moment of doubt and astonishment, she knew not what to think; but recollecting the keen-faced child, who but the instant before had been in sight, she hurried from the door, and looking down the street, and calling upon the postman to follow her, saw the child running onward with breathless speed. The postman's quick step was, however, a match; he seized upon the thief just as she had thrust the inkstand beneath the ragged strip of shawl that hung about a girl some year or two older than herself. To half cry with joy was Becky's first impulse when the inkstand was again safe; to tremble at the bare thought of the judge's stern displeasure, had it been lost; to almost sink in heart at the idea of one doubt upon her long-tried honesty; all these for the instant were paramount; but all sunk into mere nothingness, or rather, were merged into one feeling of womanly and simple mercy, when she glanced down upon the child's upturned face of terror, hunger, and pain.

"You——" commenced the postman.

"Had no wittles," spoke the child, sullenly.

These words robbed the heart of the judge's honest servant of its last touch of anger. She said something about letting the child go; but too late. A crowd had collected, a policeman stepped in, and the thief in a few minutes was locked safe in the station-house.

It was a sorrowful, night, that, to the compassionate heart of Beck; though her fire was bright, her tea good, and even the barber from a little street hard by had stepped in to talk the matter over with her. And she was still more sad next day, when in her best gown she courseyed to the magistrate of the police court, and saw the child in the dock, more haggard and pale. The case was fully proved. "My good woman,' spoke the magistrate, in his kindest voice, "I know your master would prosecute this case to the fullest extent of the law, but to what end? Here is a child seven years old or thereabouts, without home, without one human friend, and, great God! apparently without *a name*; the scum and refuse of this city streets whilst yet a baby. If I send her to prison, she will probably come out only more confirmed in precocious wickedness; or if sent back into the streets, but to starvation or something still more horrible—incipient prostitution. But were there some one to save by teaching, and——"

Becky, the great judge's poor servant, looked here at the magistrate, and then at the criminal child. "Please sir,' and the sympathy of our divinest nature justified itself, "I've fifty-seven pounds sixteen and sixpence in the Savings' Bank, that Mr. Rednot has the receipt of, and just two sovereigns more in the spice-box—so if a little schooling might ——"

"Might do more than the prison or the law can do—turn guiltless sin into good, and if with work——"

"Yes, yes,' interrupted Becky, pleased with the magistrate's manner, and interpreting the matter in her own way; "if she were to turn out tidy, and I could keep the thing from master's ears, why I could teach her to roast, and bake, and set his room to rights, and—'

"And if you should succeed in half, chimed in the magistrate, "you'd show yourself to be a profounder lawyer than either I who sit upon this Bench, or your master, a Baron of the Exchequer. *He who cures vice is greater than he who punishes it.*"

Becky did not understand half this, only this much, that nobody could be so great as the judge her master; so courtseying less respectfully than she otherwise would have done, she waited for the child to be released from the dock, threw a large silk handkerchief from her pocket across its shoulders, that it might look less like a vagrant, and then reverting back to the due disposal of the two pounds in the spice-box, she took the child's hand, and made her way to the cab outside the door, followed by the wondering and ejaculating barber.

To wash the child well by the kitchen fire, to bake a cake for tea, to invite the barber thereunto, to reach the child a little pictured cup from the closet's topmast shelf, were matters of course with Becky; and much did she ejaculate, and more did the barber, as, between the ravenously eaten cake and the sweetened tea, the precocious, witful, neglected intellect of crime told of its narrow hell of human life, which it believed was heaven! Long was the talk of the barber and Becky whilst the babyhood of crime, not disowned by nature, nestled to its rest; and as Mr. Bottle was of a nervous temperaments and much given to count his spoons and forks, and make particular inquiries after his master', gold spectacles, it was judged wise to keep the real truth from him, at least for the present; and moreover, as the police report would be sure to appear in the *Times* of the morrow, it would be advisable (though a sad sin in the eyes of Becky) not to post that paper, so that some chance might lie of the matter escaping Thrashem's keen notice. It fortunately did, beyond a mere report by word; but in her strongest trunk Becky hoarded up that paper.

It was necessary to give the child a name before Mr. Bottle came back. The barber suggested many good ones; none, however, pleasant to the ear of Becky. But when in some few days the child's young face began to look gratefully up into her own, the thought struck Becky, that the great oil painting over the library fire-place was the portrait of the judge's mother, and that her Christian name had been Alice.—'And might it not be beautiful,' said Becky to herself, 'if she should turn out a good child, and come up to such grand things as to mend the dear master's shirt, or cook him an omelet as brown as I do? Might it not be beautiful to hear that name he loves so well, called softly up and down the house!' So giving her own questions an affirmative answer, Becky called the child Alice.

To say that the seven years' teaching of sin was absolved all at once, would be an injustice to my great teacher, nature. But peculations from closets, and drawers, and jars, grew less and less before the continual ministry of good; the memory of vice faded like a shadow in the broadeing sun; and Alice, the unknown spawn of the beggars' lodging-house, became a favorite with old Joe, took and thrived by honest Becky's teachings, and even at last becoming noticed by Mr. Rednot, drew upon his learning many ways.

Years passed on, and Alice was seventeen.—Never had the judge seen her: never heard of her. He had lived forty years in that house, yet never trod his own kitchen floor. Becky grew feeble; and the stern old man at last noticing it, rung her up, one night, into the library. He spoke kindly, placed her a chair, and said she must have help. Becky's heart faltered—the secret of years was on her tongue.

"I was afraid you would be angry, but I've long been obliged to have'——"

"Whom?"

"One who can cook your omelet beautifully; set a frill on your shirt, and almost place your room as well as I do,—Alice.'

The old man looked up at that picture; his heart grew merciful at that name. He rung again the bell; he said a word or two; and Alice the bud, the spawn of iniquity—the atom of the foulest city streets that society crushes, and that he, in his great wisdom disowned all regeneration for, save the gallows—stood before him in her beauty and her usefulness. The magistrate said right—"Nobler, is it to teach good to crime, than tread it under foot.' The heart of the poor servant had solved the great enigma of social wrong and social progress, in a more practical way than the wisdom of the scholar and the judge,—*for teach but ignorance and we evil diminish!* That night the old man smiled less upon those books; he took them down; he read them; and Alice from that hour flitted round him in her useful, humble duties, and surpassed poor Becky, because she had been better taught. Becky soon after this fell ill, and on her dying bed told the old man of that theft; how the pity of her heart had made her save—and Alice was the fruit! "She, sir, who is so very good, and waits so gently on you. Be good to her—be good to her.'

"I will—and take a lesson from you, Becky, that shall make not only the law, but my own heart better."

Those great books of the great jurist are no longer smiled upon. The retired judge will bequeath his great wealth to put their spirit into action; and with Alice in her humble duties flitting round him, devises plans for the better bearing out the great progress questions of reformatory law! and no longer ending his chain of ethic causatives by the gallows, sets his hand to these great principles—*that crime is ignorance, and that to save and lead this ignorance towards good, is a service that approximate the human actor towards his Divine Creator.* [Howitt's Journal.

"THE LENT HALF DOLLAR."

BY REV. JOSEPH ALDEN, D. D.

"What are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think that there was some serious cause for it.

"I am hungry," said the boy, "and I can't get nothing to eat."

He don't go to our school, or he would have said get *any thing* to eat. But Arthur did not stop to criticise his language.

"Why do n't your mother give you something to eat?'

"She has n't any thing for herself, and she is sick and can't get up."

"Where is your father?"

"I hav'nt any. He was drownded off at sea.'

"Drowned, you should say;' and then he was sorry that he had said so, for it looked as though he did not feel for his troubles.

"Where do you live?"

"Down there," pointing to a miserable hut in a distant lane.

"Come with me, and I'll get you something." Arthur turned back, and the boy following him. He had a few cents in his pocket, just enough as it proved, to buy a loaf of bread. He gave it to the boy, and told him he would go home with him. The boy took the loaf, and though he did not break it, he looked at it so wishfully, that Arthur took his knife and cut off a piece and gave it to him to eat; he ate in a manner that showed that he had not deceived Arthur when he told him he was hungry. The tears came into Arthur's eyes as he saw him swallow the dry bread with such eagerness. He remembered, with some self-reproach, that he had sometimes complained when he had nothing but bread and butter for tea. On their way to the boy's home, Arthur learned that the family had moved into the place about a week before; that his mother was taken sick the day after they came, and was unable to leave her bed; that there were two children younger than himself; that their last food was eaten the day before; that his mother had sent him out to beg for the first time in his life; that the first person he asked told him beggars would be put in jail, so he was afraid to ask any body else, but was returning home when Arthur overtook him and asked him what he was crying for.

Arthur went in, and saw a good-looking woman on the bed, with two small children, crying by her side. As he opened the door, he heard the oldest say, "Do, mamma, give me something to eat." They stopped crying when Arthur and the boy came in. The boy ran to the bed, and gave his mother the loaf, and pointing to Arthur, said, "He bought it for me."

"Thank you,' said the woman, "may God bless and give you the bread of eternal life.'

The oldest little girl jumped up and down in her joy, and the youngest tried to seize the loaf and struggled hard to do so, but did not speak. Seeing that the widow's hands were weak, Arthur took the loaf, and cut off a piece for the youngest first, and then for the girl and the boy. He gave the loaf to the widow.—She ate a small piece, and then closed her eyes, and seemed to be engaged in silent prayer.

"She must be one of the Lord's poor," thought Arthur. "I'll go and get something else for you as quick as I can," said Arthur, and he departed.

He went to Mrs. Berton's who lived near, and told her the story; and she immediately sent some milk and bread, and tea and sugar, and butter, and sent word she would come herself, as soon as she could get the baby asleep.

Arthur had half a dollar at home, which he wished to give to the poor woman. His father gave it to him for watching sheep, and told him that he must not spend it, but put it out at interest, or trade with it so as to make something. He knew his father would not let him give it away, for he was not a Christian, and thought of little else than of making and saving money. Arthur's mother died when he was an infant, but with her last breath she gave him to God.

Arthur was now in his tenth year. He considered how he should help the poor widow, and at length he hit upon a plan which proved successful.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains. He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done, he would show him whether it was wise or not; but never censured him, lest he should discourage him from acting on his own responsibility.

In view of these facts, Arthur formed his plan.

"Father, may I lend my half dollar?"

"To some spendthrift boy?"

"I won't lend it without good security."

The father was pleased that his son had the idea of good security in his head; he would not inquire what it was for; he wished Arthur to decide that for himself. He told him to lend it, but to be careful not to lose it.

"I'll be sure about that," said Arthur.

Arthur took his half dollar and ran to the poor widow and gave it to her, and came away before she had time to thank him.

At night his father asked him if he had put out his money.

"Yes, sir," said Arthur.

"Who did you lend it to?"

"I gave it to a poor starving widow, in Mr Hare's house."

There was a frown gathering on his father's brow as he said, "do you call that lending? Did you not ask my permission to lend it? Have I a son that will deceive me?"

"No, sir," said Arthur, "I did lend it." He opened his Bible, that he had ready, with his finger on the place, "He that giveth to the poor, lendeth to the Lord." "I lent it to the Lord, and I call that written promise good security."

"Lent it to the Lord! He will never pay you."

"Yes he will—it says he will repay again."

"I thought you had more sense," said his father; but this was not said in an angry tone.—The truth was, the old man was pleased with the ingenuity, as he called it, of his boy. He did not wish to discourage that. So he took out his purse, and handed Arthur half a dollar.—"Here, the Lord will never pay—I must, or you will never see your money again."

"Thank you, sir," said Arthur. "In my way of thinking," said Arthur to himself, "the Lord has paid me, and much sooner than I expected, too; I didn't hardly expect he would pay me in money. The hearts of all men are in his hand, and the gold and silver are his, he has disposed my father to pay it to me. I'll lend it again."

Arthur kept up the habit of lending his spare money to the Lord all his days, and he was always satisfied that he was paid fourfold, and often several times over.

LITTLE PLEASURE.

"I take but little pleasure." Now the word "little" has led thousands into a great deal of mischief. What one calls little, another may call much; and it is by little and little that the soul of a sinner is led the whole length of temptation, sin and sorrow.

A man may take a little holiday, a little whiskey and a little pleasure; he may lose a little time and spend a little money, till he becomes almost unknown to himself—a great drunkard, a great spendthrift, and a great libertime.

If you will think for a moment, you must be convinced that what I say is true. The greatest rogue that ever robbed another, the most notorious highwayman that ever robbed a traveller, became so by little and little. If a little leak will sink a great ship, and a little fire destroy a great city, so, in like manner, a little sin may be the means of ruining the soul. When, therefore, you are asked to do what is wrong, never deceive yourself by thinking that you may go a little way out of the path of rectitude. He who keeps in the broad turnpike-road of duty is not likely to lose himself; but he who quits it for the thorny by-paths of his own inclinations and passions, may wander where he never intended.

THE CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' obrervations that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngical mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Inveterate cigar smokers will consume from four to five dozen per week.

The first morbid result is an inflammatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharynx suffer—the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. Action ascends upwards into the posterior nares. The eye becomes affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscel, experienced with intolerance of light on awaking in the morning. The frontal sinuses do not escape, but there is a heavy, dull ache in their region. Descending down the alimentary canal, we come to the stomach, where the results in extreme cases are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickliness, and desire to expectorate, belong to this affection. The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea, and lungs results from the direct action of the smoke. The voice is observed to be rendered hoarser and with a deeper tone. Sometimes a short cough results, and a case of ulceration in the cartilages of the larynx came under the doctor's notice. The patient was such a slave to the habit, that he hardly ever had the pipe out of his mouth. Similar sufferings have been caused by similar practices in other instances.

Another form is a slight tickling, low down in the pharynx or trachea, a grumous-looking blood. It is so alarming, as to be mistaken for pulmonary hæmoptysis. The action of tobacco-smoking on the heart is depressing; and some individuals who feel it in this organ more than others, complain of an uneasy sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left. On the brain the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and benbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper.

Such are secondary results of smoking; so are blackness of teeth and gum-boils. There is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and, in constant smokers who do not drink, a tendency to pulmonary phthisis. Dr. Wright of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx; diseases of the heart, and lowness of the spirits; and, in short, is very injurious to the respiratory, circulating, alimentary, and nervous systems. [Literary Gazette.

CONTEMPLATED INVASION OF IRELAND.

We have learned from sources entitled to the utmost confidence, that active preparations are now going on in the good city of Boston, for the invasion of Ireland. A grand descent is contemplated upon the city of Cork, it being wisely supposed that the present distressed condition of the Irish peasantry, and their disaffection towards the British Government, offers the most favorable opportunity that has ever occurred of making the power of the United States felt in foreign lands.

Congress has granted, for this purpose, the use of the war ship Jamestown, and put her in command of Captain R. B. Forbes, of Boston, a gentleman who has seen much service and learned the true science of naval heroism, not from such models as Count De Grassee and Lord Nelson, but from the Great captain of Salvation, in whose presence the wild winds that swept the sea of Galilee were hushed, and at whose command the boisterous waves were stilled. We have not learned the whole plan of operations that Captain Forbes has resolved upon, but we know enough to feel assured of his complete success; for the thing is to be done in gospel fashion. The great cardinal command of Christianity, "as ye would that others should do unto you, do ye even so unto them," stands first upon the list of "general orders," for the expedition.

All the old and new fashioned weapons in common use upon such occasions, are to be removed; the shot cases and powder chests are to be emptied; guns, cannons, swords and boarding pikes are to be left at the navy yard; and the vessel filled from keel to transom with such materials, as, when thrown into a besieged city, will do more to bring it to terms, than all the shells and grape shot that ever were thrown by all the armies and navies in Christendom. Unless the intelligence of the arrival of the Jamestown should be anticipated by the next steamer for Liverpool we are confident that Cork will be taken with *surprise*, and that a large number of her people through the agency of this ship will be *transported*. The flag of Britain which for a thousand years has braved the battle and the breeze, will be paled before the "Yankee gridiron," waving over untold quantities of biscuits, potatoes and Indian corn; the spontaneous outpourings of a nation's sympathy with a nation's sufferings; and the recording angel as he writes the page of that day's proceedings will exclaim in a voice that shall gladden the hearts of angels, and cause them to strike their harps for joy, "how much more glorious the triumphs of Peace, than the conquests of war." [Christian Citizen.

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